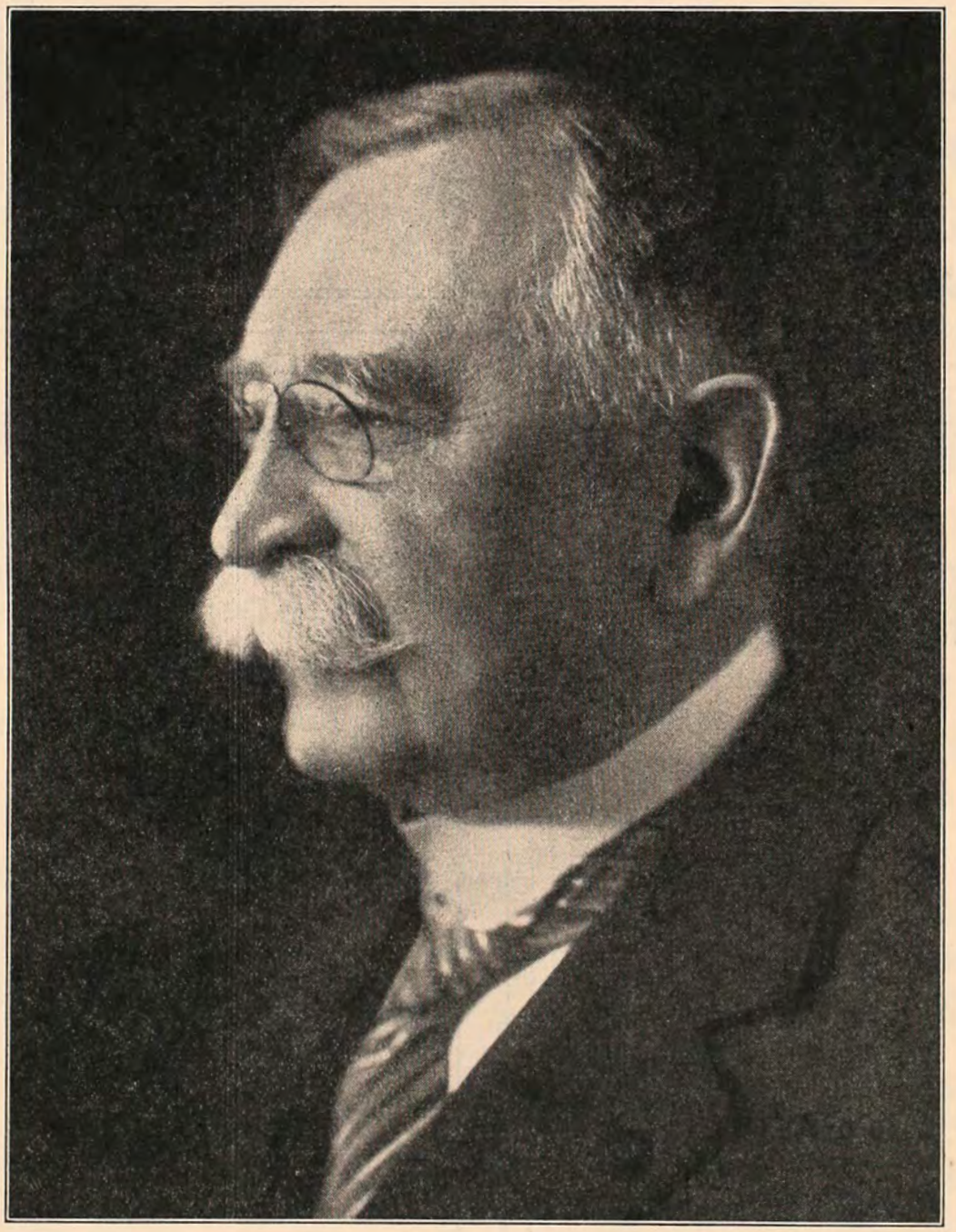
THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXII Philadelphia, February, 1934 No. 5

IN MEMORIAM



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County offices under the direction of local committees are established at Bedford, Reading, Altoona, Towanda, Media, Chambersburg, Huntingdon, Allentown, Williamsport, Wilkes-Barre, Lewistown, Stroudsburg, Norristown, Easton, Montrose and Wellsboro.

Questions about the organization and extension of this work for children in eastern and central Pennsylvania may be addressed to the Philadelphia office. The Society receives children without restrictions as to race, creed or color, caring for them with due regard to their religious faith. You can share the responsibility of caring for these children either through special contributions or by opening your home to a child.

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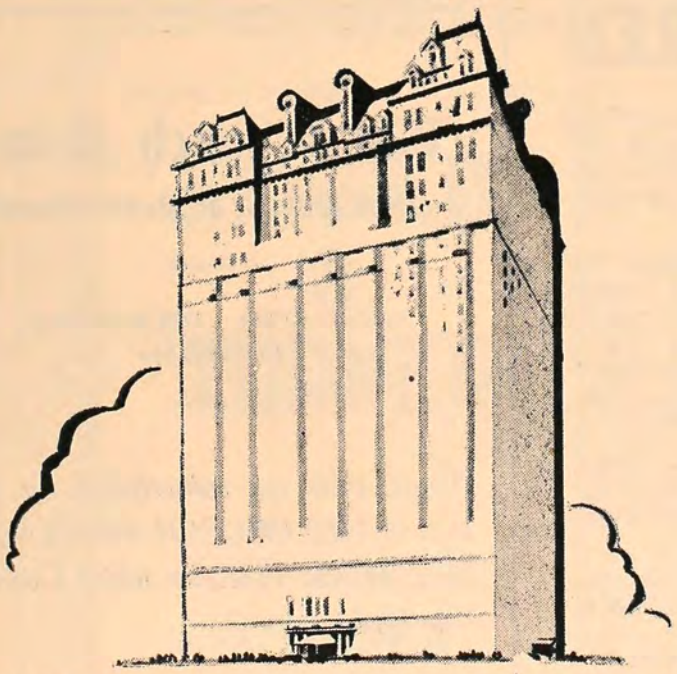

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THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XXII: No. 5 PHILADELPHIA, FEBRUARY, 1934 Fifteen cents a copy One dollar a year

The Bishop's Message

The books have been closed for the year. While we did not reach our full Expectation for Missionary work, we made a most earnest endeavor. Our Churches were suffering both from loss of interest on endowments and loss of income from parishioners. Wealthy persons who gave most liberally in past years were obliged to greatly curtail their giving.

There is great comfort in St. Paul's words to the Corinthians, "If there be first a *willing mind,* it is accepted *according to that a man hath,* and *not according to that he hath not.*" It is not the amount that we give to God, but the sacrifice that we make in the giving. We trust, as we start a new year, that we shall have all our past enthusiasm and greater hopefulness of improvement in the world's condition, in which each member of our Church shall share.

Lent

We are passing into the blessed season of Lent. The saintly George Herbert calls it "Dear Feast of Lent." It is a time when we seek to gain a mastery over ourselves, and let the *soul rule the body.* No one can tell the power of earthly and material things over his spiritual life until for a season he draws apart from these things. No one can know the fascination of the life of Christ until for a season he withdraws from the world and dwells in that presence. The Church calls upon us in these forty days to practice self-denial for our soul's health. The Church provides certain opportunities of instruction and devotion that we may draw nearer to Christ.

The Noon-Day Services at the Garrick Theatre; at St. Stephen's Church; at Christ Church; at St. James's Church and other Churches, enable the busy man to share his noon-day hour with God.

I think of Faber's beautiful hymn:

I come to Thee once more, my God;
  No longer will I roam;
For I have sought the wide world through,
  And never found a home.

Riches could bring me joy and power,
  And they were fair to see;
Yet gold was but a sorry god
  To serve instead of Thee.

Then honor and the world's good word
  Appeared a nobler faith;
Yet could I rest on bliss that hung
  And trembled on a breath.

The pleasure of the passing hour
  My spirit next could wile;
But soon, full soon my heart fell sick
  Of pleasure's weary smile.

More selfish grown I worshipped health,
  The flush of manhood's power;
But then it came and went so quick,
  It was but for an hour.

And thus a not unkindly world
  Hath done its best for me;
Yet I have found, O God! no rest
  No harbour short of Thee.

For Thou hast made this wondrous soul
  All for Thyself alone;
Ah! send Thy sweet transforming grace
  To make it more Thine own.

As Austin Phelps in his "Still Hour" says, "Respecting the friendship of the soul with God, there will be great aptness and beauty in the appeal of a foreign preacher. Why fleest thou from solitude? Why dost thou shun the lonely hour? Why passeth thy life away like the feast of a drunkard? You go through life like dreaming men. Ever among mankind and never with yourselves. So my brother if thou wouldst seek out the still hour, only a single one every day, and if thou wouldst meditate on the love which called thee into being, which hath over-

shadowed thee all the days of thy life with blessings or else by mournful experiences hath admonished and corrected thee; this would be to draw near to God. Thus wouldst thou take him by the hand. But whenever in ceaseless dissipation of heart, thou goest astray, the sea of the Divine blessing shall surround thee on all sides, and yet thy soul shall be athirst. Wilt thou draw near to God?—Then seek the *Still Hour.*"

Lent is your opportunity.

Schedule of Noon-Day Lenten Services in Central City

ST. STEPHEN'S CHURCH
Tenth street above Chestnut
12.30 to 12.55

Ash Wednesday, Feb. 14: Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's, Phila.

Feb. 15 (Thursday): Rt. Rev. Frank W. Sterrett, D.D., LL.D., Bishop of Bethlehem.

Feb. 16 (Friday): Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Bishop of Pennsylvania.

Feb. 17 (Saturday): Rev. John Doyle, S.T.B., Assistant, St. Stephen's, Phila.

Feb. 19 to 23, inclusive: Rev. J. Howard Melish, D.D., Rector, Holy Trinity, Brooklyn, N. Y.

Feb. 24 (Saturday): Rev. Charles H. Long, Rector, Zion Church, Logan, Phila.

Feb. 26 to March 2, inclusive: Rev. Alexander G. Cummins, D.D., Litt.D., Rector, Christ Church, Poughkeepsie, N. Y.

Mar. 3 (Saturday): Rev. Percy R. Stockman, Superintendent and Chaplain, Seamen's Church Institute, Phila.

Mar. 5 to 9, inclusive: Rev. William C. Covert, D.D., LL.D., General Secretary, Board of Christian Education of the Presbyterian Church in the United States of America.

Mar. 10 (Saturday): Rev. John C. Roak, Rector, Gloria Dei (Old Swedes), Phila.

Mar. 12 to 16, inclusive: Rev. Noble C. Powell, D.D., Rector, Emmanuel Church, Baltimore, Md.

Mar. 17 (Saturday): Rev. Granville Taylor, Vicar, Chapel of the Mediator, Phila.

Mar. 19 to 23, inclusive: Rev. Karl Reiland, D.D., LL.D., Rector, St. George's, New York City.

Mar. 24 (Saturday): Rev. John R. Logan, D.D., Vicar, Chapel of St. Simon the Cyrenian, Phila.

Mar. 26 (Monday): Rev. Lewis G. Morris, D.D., Rector, Calvary Church, Germantown.

Mar. 27 (Tuesday): Rev. George H. Toop, D.D. Rector, Holy Apostles, Phila.

Mar. 28 to 30, inclusive: Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's, Phila.

Mar. 31 (Easter Even): Rev. John Doyle, S.T.B., Assistant, St. Stephen's, Phila.

BROTHERHOOD OF ST. ANDREW
Garrick Theatre
12.30 to 12.55

Ash Wednesday, Feb. 14: Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Bishop of Pennsylvania.

Feb. 15 to 17, inclusive: Rev. Louis W. Pitt, Rector, St. Mary's, Ardmore.

Feb. 19 to 23, inclusive: Rev. Allan P. Shatford, D.D., Rector, St. James the Apostle, Montreal, Canada.

Feb. 24 (Saturday): Rev. John C. Roak, Rector, Gloria Dei (Old Swedes), Phila.

Feb. 26 to Mar. 2, inclusive: Very Rev. Kirk B. O'Ferrall, D.D., Dean, St. Paul's Cathedral, Detroit, Mich.

Mar. 3 (Saturday): Rev. Stanley R. West, Rector, Calvary Church, Conshohocken, Pa.

Mar. 5 to 9, inclusive: Rev. Joseph Fort Newton, D.D., Litt.D., Co-Rector, St. James, Phila.

Mar. 10 (Saturday): Rev. Howard M. Stuckert, Ph.D., Rector, House of Prayer, Branchtown, Phila.

Mar. 12 to 16, inclusive: Rt. Rev. Granville G. Bennett, D.D., Retired Bishop of Duluth.

Mar. 17 (Saturday): Rev. Edmund R. Carhart, Rector, St. Mark's, Frankford, Phila.

Mar. 19 to 23, inclusive: Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky.

Mar. 24 (Saturday): Rev. John R. Hart, Ph.D., Missioner and Lecturer.

Mar. 26 to 30, inclusive: Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

Mar. 31 (Easter Even): To be announced.

CHURCH ARMY CAPTAIN HOLDING MISSIONS HERE

Captain Charles L. Condor, a member of the headquarters staff of the Church Army, on January 21 began an 8-day Preaching Mission in St. Stephen's Church, Wissahickon. This was the first of a series of three Missions for which arrangements were made for Captain Condor to conduct. Beginning February 4 up to and including February 11 he will conduct a Mission at Trinity Church, Gulph Mills, and from February 18 to 25, inclusive, he will conduct a Mission at Calvary Church, Conshohocken.

CHRIST CHURCH
Second St. above Market
12.30 to 12.55

Ash Wednesday, Feb. 14: Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Philadelphia.

Feb. 15 and 16: The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington.

Feb. 17 (Saturday): Rev. William M. Sharp, Rector, St. Paul, Aramingo, Philadelphia.

Feb. 19 to 23, inclusive: The Rt. Rev. William Hall Moreland, D.D., Bishop of Sacramento.

Feb. 24 (Saturday): Rev. F. B. Barnett, Rector, St. Andrew, Yardley, Pa.

Feb. 26 to 28, inclusive: The Rt. Rev. Benjamin M. Washburn, D.D., Bishop Coadjutor of Newark.

March 1 and 2: Rev. Howard R. Weir, Rector, Holy Trinity, Philadelphia.

March 3 (Saturday): Rev. John C. Roak, Rector, Gloria Dei (Old Swedes), Philadelphia.

March 5 (Monday): The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey.

March 6 and 7: The Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Bishop of Pennsylvania.

March 8 and 9: The Rt. Rev. George W. Davenport, D.D., Bishop of Easton.

March 10 (Saturday): Rev. R. C. Hubbs, Priest-in-charge, St. Ambrose, Kensington.

March 12 (Monday): Rev. N. B. Groton, Rector, St. Thomas, Whitemarsh.

March 13 and 14: The Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem.

March 15 and 16: Rev. Louis W. Pitt, Rector, St. Mary, Ardmore.

March 17 (Saturday): Rev. Neville H. Caley, Rector, St. Alban, Roxborough.

March 19 (Monday): Rev. T. L. Harris, Priest-in-charge, St. Luke-Epiphany, Philadelphia.

March 20 and 21: Rev. Edmund H. Carhart, Rector, St. Mark, Frankford.

March 22 and 23: Rev. Gilbert E. Pember, D.D., Rector, Christ and St. Michael, Germantown.

March 24 (Saturday): Rev. W. Hugh Fryer, Priest-in-charge, Holy Sacrament, Highland Park.

March 26 and 27: Rev. W. Brooke Stabler, Chaplain, University of Pennsylvania.

March 28 (Wednesday): Rev. W. Roulston McKean, Assistant, Christ Church, Philadelphia.

March 29 (Thursday): Rev. Percy R. Stockman, Chaplain, Seamen's Church Institute, Philadelphia.

March 30 and 31: Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Philadelphia.

HOME FOR CONSUMPTIVES MAKES DRASTIC REDUCTION IN RATES FOR TREATMENT

Due to the great need of the service which the Home for Consumptives, Chestnut Hill, aims to give, and the inability of the class whom the hospital serves to pay $15 a week, per person, the Committee on the Consumptive Department of the Board of Council of the City Mission has reduced the rate to $1 a day per person. The change went into effect January 16.

In a letter Dr. William H. Jefferys writes as follows:

"On and after January 16, 1934, patients at the Home for Consumptives, Chestnut Hill, will be charged at the rate of $1 per day, per person; there being no free adult patients except at the discretion of the Superintendent in consultation with the Chairman of the committee. (Note: This is a reduction of the nominal charge from $15 a week to $1 a day.)

"Patients now paying more than $1 a day will be reduced to $1 a day; and the matter of all free adult patients now in the institution is left to the discretion of the Superintendent. At the present time there are 19 endowed beds and 46 free patients, or the equivalent thereof, in the institution.

"It was decided to declare the Sheppard Cottage open, but not to use it until it is necessary; that is, until there are no vacancies in the men's cottages.

"The Lucas Cottage for children is to remain entirely free, but we will accept contributions towards the maintenance of the children.

"We hope for the following results from the move; in the first place, a relief to some who are now paying more than $1 a day, but under great stress; secondly, a large increase in the number of applications and admissions, therefore a vastly greater per diem per patient service; and thirdly, an appreciation on the part of the public that this institution is taking a big chance in order to try to give an emergency service which the community needs greatly. Even if every adult patient paid $1 a day, there would be 24 free children to more than account for the 19 endowed beds."

Diocesan Lenten Preaching Mission

Thursday Nights During Lent at 8 P. M.

The Church of the Holy Trinity

Rittenhouse Square, Philadelphia

Under Auspices of Diocesan Commission on Evangelism

For a number of years these Services were held in the Church of St. Luke and the Epiphany, Thirteenth street below Spruce, but this year they are being transferred to The Church of the Holy Trinity.

LIST OF PREACHERS

February 15: The Rev. Loring W. Batten, Ph.D., D.D., Professor Emeritus of the General Theological Seminary, New York City.

February 22: The Rt. Rev. Francis Marion Taitt, S.T.D., LL.D., Bishop of the Diocese of Pennsylvania.

March 1: The Rev. John M. Groton, Rector of Grace Church, New Bedford, Massachusetts.

March 8: The Rt. Rev. Frank W. Creighton, S.T.D., Suffragan Bishop of Long Island.

March 15: The Rt. Rev. Wyatt Brown, D.D., LLD., Bishop of Harrisburg.

March 22: Rev. Cornelius P. Trowbridge, Rector, Grace Church, Salem, Massachusetts.

The music will be in charge of Ralph Kinder, and the Choirs of The Church of the Holy Trinity.

During the years that these services were held at St. Luke and the Epiphany, they came to have an important place in the religious life of the Diocese. It is hoped that this usefulness will be continued and increased at The Church of the Holy Trinity, with its central location and evangelistic traditions. The Services are held on Thursday so that they will not conflict with Parish Services.

CHARLES E. EDER
HOWARD W. FULWEILER
LEICESTER C. LEWIS
LEON C. PALMER
GEORGE H. RANDALL
JOHN K. SHRYOCK, Chairman.

Diocesan Commission on Evangelism

DR. CLATTENBERG IS NAMED PROVINCIAL SECRETARY FOR GOOD FRIDAY OFFERING

The Presiding Bishop, the Rt. Rev. James De Wolf Perry, has appointed the Rev. Dr. A. E. Clattenberg, Rector of St. John's Church, Cynwyd, as Provincial Secretary of the Jerusalem and the East Mission. Each year the members of the whole Church are asked to remember this Mission to the Jews in their Offerings of Good Friday.

"The Presiding Bishop seems to think," Dr. Clattenberg said, "that the Diocese of Pennsylvania has something in the way of men for work. He has appointed me to take up the work that the late Dr. Caley undertook some years ago at the request of the Presiding Bishop. In my communication from the National Council I am made to see that the Presiding Bishop would be glad to see an Offering taken on Good Friday in every congregation for the Jerusalem and the East Mission. This is the Fund of which our late Bishop Garland was the head for many years, and Bishop Garland was also a Canon of St. George's Cathedral in Jerusalem."

Dr. Clattenberg, in accepting the appointment as Provincial Secretary, is requesting Bishop Taitt to appoint a clergyman to take the office of Diocesan Secretary.

GOOD SHEPHERD, ROSEMONT, TO HAVE COWLEY FATHERS CONDUCT 10-DAY MISSION

Two of the Cowley Fathers from the Canadian Province of the Order, the Rev. Roland F. Palmer, the Provincial Superior, and the Rev. Fr. Serson, will conduct a ten-day Mission at the Church of the Good Shepherd, Rosemont, beginning Sunday, February 4. The Mission Services, as arranged by the Rev. William P. S. Lander, Rector of the Good Shepherd, are as follows:

Sunday, February 4, and Sunday, February 11: Holy Communion, 6.30 and 7.30 A. M.; Children's Mission, February 4, 9.30 A. M.; Holy Eucharist and Mission Sermon, 11 A. M., and Night Mission Service, 8 P. M.

Daily Schedule: Holy Communion, 6.30 and 7.30 A. M.; Holy Eucharist with Instruction, 10 A. M.; Children's Mission, 4 P. M.; Night Mission Service, 8 P. M. Service omitted on Saturday night.

SERMONS BY DR. ROBBINS AT HOLY TRINITY CHURCH AVAILABLE IN BOOK FORM

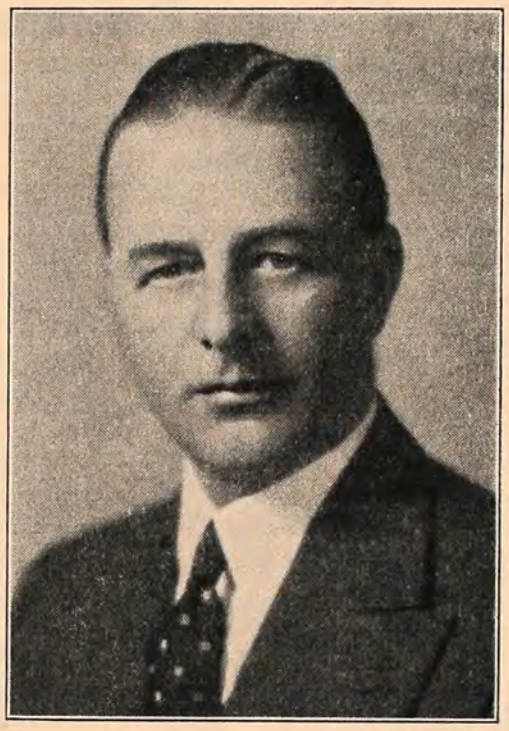
"Treasures in Earthen Vessels, and Other Sermons" is the title of a book which has been prepared by Mr. C. C. Morris, Rector's Warden of Holy Trinity Church, Philadelphia, and which he has distributed among a large number of friends of Holy Trinity. The book contains a number of sermons preached by the Rev. Dr. Howard Chandler Robbins during the period from October, 1932, to Easter of 1933, when he was special preacher at Holy Trinity. Mr. Morris combined the sermons in a single volume, following a number of requests for copies of Dr. Robbins' sermons. Mr. Morris will be glad to give one of the books to anyone who may desire to have it as long as the supply lasts, and who will call for a copy at the office of the church in the Parish House, 217 S. 20th street.

RETREAT FOR CLERGY

The Rev. Ernest C. Earp, Rector of the Church of the Redeemer, Bryn Mawr, and the Rev. Earl L. Douglas, Pastor of Summit Presbyterian Church, Germantown, will be speakers at the Fifth Annual Clergy Retreat on Monday, February 19, conducted under the auspices of the Philadelphia Federation of Churches, and to which an invitation to participate in has been extended of all Protestant communions. The Retreat will be held in St. Stephen's Church, Tenth street below Market, and will begin at 10.45 A. M. The Rev. J. Henry Harms, Pastor of Holy Communion Lutheran Church, will preside.

SYDNEY P. CLARK INSTALLED AS PRESIDENT OF SEAMEN'S CHURCH INSTITUTE BOARD

At the fourteenth annual meeting of the Seamen's Church Institute of Philadelphia, on January 23, Mr. Sydney P. Clark was installed as President of the Board of Managers, to fill the vacancy occasioned last year by the death of Mr. Alexander Van Rensselaer. The meeting was held in the Stratford Room



Mr. Sydney P. Clark

of the Bellevue-Stratford Hotel. In the absence of Bishop Taitt, Mr. Alba B. Johnson, Chairman of the Executive Committee, presided. Mr. Clark's name was put in nomination by Mr. A. J. Drexel Paul.

Upon taking the chair Mr. Clark paid a tribute to the leadership of Mr. Van Rensselaer and expressed confidence in the future development of the work of the Institute. Sydney P. Clark was born March 31, 1891, at Chestnut Hill, the son of Mr. and Mrs. E. Walter Clark. His sisters are Mrs. James K. Stoddard, of North Carolina, and Mrs. William P. Willetts, of New York. In 1928 Mr. Clark married Miss Isabella Mumford, of Boston. They have one child, Sydney P. Clark, Jr. Mr. Clark attended Chestnut Hill Academy, Pomfret School, and Harvard. He enrolled in the First Reserve Officers Class in Annapolis, and during the summer of 1917 was made lieutenant and given command of a submarine chaser. He was stationed for five and a half months at the Navy Base at Plymouth, England. With his father he has been prominent in international yachting. Mr. and Mrs. Clark are on the rolls of St. Paul's Church, Chestnut Hill. Mr. Clark was baptized at Calvary Church, Germantown.

At the time the Seamen's Church Institute of Philadelphia was being organized, Mr. Clark was made Secretary of the Board of Managers. He has served in this capacity since 1920, and has been Chairman of the Operating Committee of the Institute for a number of years. After the death of Mr. Van Rensselaer, a special committee was appointed by the Board of Managers of the Institute to select a successor, and Mr. Clark was the unanimous choice.

CLERGY CHANGES

As a result of vacancies in several missions of the Diocese, and to bring missionaries serving in more than one place to stations nearer at hand, the Bishop last month made the following transfers, all of which will take effect during the present month.

The Rev. George W. Barnes, transferred from Holy Sacrament, Highland Park, to St. Stephen's, Clifton Heights, succeeding at the latter the Rev. O. E. Newton. Mr. Newton is transferred to the Incarnation, Morrisville, which became vacant on December 15 with the retirement of the Rev. Seaver M. Holden. Failing health caused the latter's retirement, and shortly after Christmas Mr. Holden died at his daughter's home in Connecticut.

The Rev. William Hugh Fryer, Curate at St. Peter's, Philadelphia, was appointed to take charge of Holy Sacrament, Highland Park.

The Rev. Carl L. Appelberg, who has been serving St. Luke's, Eddystone; St. Martin's, Marcus Hook, and also as Superintendent and Chaplain of the Marcus Hook branch of the Seamen's Church Institute, was relieved of the Eddystone work so he may give his full time to the work at Marcus Hook.

The Rev. Joseph Paul Morris, formerly Vicar of the Prince of Peace Chapel of Holy Trinity, Philadelphia, was appointed to St. Luke's, Eddystone, and also placed in charge of St. Luke's, Chester. The latter place has been vacant for several years, the services being taken by various clergy.

The Rev. A. E. Moore, who has been in charge of St. Cyprian's, Elmwood, Philadelphia, and also St. Mary's, Chester, which are a considerable distance away from each other, was relieved of the Chester work, and was assigned to take charge of Holy Spirit in South Philadelphia, continuing also in charge of St. Cyprian's. Holy Spirit was formerly in charge of the Rev. Victor Holly, who was called to another Diocese some months ago.

The Rev. Cedric E. Mills, in charge of the Ascension, West Chester, will have charge of St. Mary's, Chester, in addition to the Ascension.

FELLOWSHIPS OF DIOCESE RESPOND TO SERVICE CALL FROM THE CITY MISSION

Evidences of the spirit which is actuating the Young People's Fellowships of the Diocese to render definite service stood out conspicuously last month in rallying to the support of the City Mission and in offering their services to the Diocesan Convention Committee on the 150th Anniversary of the Diocese, to be commemorated this year.

In addition, the Fellowships are preparing to render a practical assistance in connection with Mid-week Lenten Services in individual parishes in a manner they have never before attempted. Definite proposals of Fellowship service will be made to Rectors of parishes to transport members of the respective parishes to church who could not otherwise get there, and to make personal visitations to such parishioners whose names are given the young people and endeavor to get these parishioners to attend the services.

The service to the City Mission comprised the setting apart of one Sunday as "Shoe Day," at which the Fellowship members were asked to bring at least one pair of shoes. At a joint Convocational meeting held the following week all the individual contributions were brought together and turned over to the Rev. H. C. McHenry, General Secretary of the City Mission. A total of 486 pairs of shoes were given Mr. McHenry. The Fellowship of the Chapel of the Holy Communion, 27th and Wharton streets, a Chapel of Holy Apostles Parish, led the list of Fellowships with the largest number of shoes. Mr. McHenry expressed to the meeting the City Mission's appreciation for the service rendered, and described the needs of the City Mission for shoes to give to the poor.

Following Mr. McHenry's talk the Fellowships decided to set apart a day in March for "Garment Day," when they will endeavor to make a Diocesan-wide effort to supply the City Mission with wearing apparel.

At this meeting the Fellowships also decided the Commemoration of the 150th Anniversary of the Diocese presented to all the young people of the Church an opportunity to co-operate. A communication was then sent to the Rev. Dr. Washburn, Chairman of the Anniversary Committee, tendering the services of the Fellowships in any way the committee desired to make use of them.

The Fellowships are arranging to hold a Devotional Day service in one of the central city churches on February 10, the place to be announced as soon as the arrangements are completed.

Report from Treasurer of Diocese

Although vigorous and incessant effort was made to prevent a loss in the Missionary Budget of the General Church and the Diocese for the year 1933, when the Treasurer's books were closed, there was a deficit of $27,366.65.

This deficit was equally shared between the National Council and the Diocese so that we were able to send but $161,316.67 to the National Council against a promised expectation of $175,000.

With the Diocesan deficit of previous years added to the 1933 deficit shows the present deficit of the Diocese $28,650.69.

This large deficit in the Diocese is a great handicap, and unless the Parishes and Missions send in their Missionary monies regularly each month, we shall obviously find ourselves in a difficult position to meet our obligations promptly with the General Church and in the Diocese.

We desire to express our grateful appreciation to the Parishes and Missions and Woman's Auxiliaries, Church Schools, Diocesan Contributors, other individuals and organizations of the Diocese for their co-operation and support during the past year.

A. V. MORTON,
Treasurer

Church House,
January 23, 1934

HORACE WELLS SELLERS

The Vestry of St. Clement's Church desires to place on record its deep and sincere appreciation of the long-continued and faithful service to the parish of our fellow-vestryman, Horace Wells Sellers. As architect of the Clergy House, the Parish House, the Moffet Memorial Altar, the Lady Chapel and the restoration of the Nave, as well as innumerable details, he made a contribution of untold value to this historic parish. Faithful in big and little things, he was conscientious in the discharge of all his duties, to which he gave unremitting devotion. We will miss his cordial co-operation in parish affairs, his artistic taste, his genial presence, and his devotion to and expression of all that was best in the Catholic faith.

We also desire to place on record our appreciation of his services as a Trustee of the Yarnall Library Fund.

FRANKLIN JOINER,
Rector;
CLINTON ROGERS WOODRUFF,
SHELDON P. RITTER,
Wardens;
EDWARD B. CLAY,
Secretary.

REV. PHILIP S. IRWIN DIES AFTER BRIEF ILLNESS

The Rev. Philip Sidney Irwin, of the staff of the City Mission, serving as Chaplain at the Home for Consumptives in Chestnut Hill since 1921, died early on Tuesday morning, January 23, in the Episcopal Hospital. He had been ill but a few days. Death was due to pneumonia. Burial services were held on Thursday morning, January 25, in St. Luke's Church, Germantown, the Bishop officiating, and assisted by the Rev. Wallace E. Conkling and the Rev. Charleas Jarvis Harriman. Interment was in St. Luke's Churchyard.

Fr. Irwin was in his 70th year. He was a native of Ireland, and came of a family of clergymen, both his father and uncle being priests in the Church of England. Two brothers, one of whom survives, were, like him, ordained in the Church of England. One of Fr. Irwin's sons, the Rev. H. Alexander Irwin, is a priest of the Church at Smith Falls, Ontario. Another son, Philip Sidney, Jr., lives in Astoria, Long Island. He is also survived by his widow and a daughter, the latter being the wife of the Rev. John Weber, Rector of St. James, Hestonville.

Fr. Irwin was educated at St. Columba's College, Dublin; St. Edward's School, Oxford, and Ely Theological Seminary. After some years' service in the Bahama Islands he came to Christ Church, Pomfret, Conn., as Rector in 1908. In 1916 he went to South Florida as Archdeacon for Colored Work, after which he came to this Diocese.

Edward Horne Bonsall

Entered Into Rest, December 31, 1933

By Franklin Spencer Edmonds, Esq.

The sudden death of Edward H. Bonsall, on the last day of the Old Year, has brought deep sorrow to thousands of Philadelphians and to the Diocese and Church throughout the country. No man of our generation has served the Church with greater fidelity and capacity, and none has been more genuinely beloved.

Edward H. Bonsall was born November 19, 1859, in Haddington, the son of Jeremiah and Margaret F. Bonsall, and the descendant of a Quaker family, which dated back to 1682, when Richard Bonsall settled in Upper Darby. He was educated in the public schools of the county, first at the Haddington Unclassified School, where he formed a life-long friendship with Alex. Simpson, Jr., now Justice of the Supreme Court of Pennsylvania, and later at the Belmont Grammar School.

Upon graduation, he entered the law office of Richard L. Ashhurst, Esq., as a student, and upon his admission to the Bar, in 1880, he became attached to this office, chiefly in charge of real estate and conveyancing. As a lawyer, Mr. Bonsall rarely engaged in the trial of cases, and only when his specialty, realty titles, was involved. For four generations, since early in the 18th century, the Bonsalls had been conveyancers, and a ripe inheritance of knowledge, experience and judgment came naturally to him. In a few years he had won his place at the Philadelphia Bar as among the leaders of those working in this field, and as a result advancement was rapid.

In 1886, the Commonwealth Title Insurance and Trust Company was organized, largely by lawyers, the second title company of the city, and he became Title and Trust Officer, and later Vice-President. In 1899 he became second Vice-President of the Land Title and Trust Company, and later Vice-President and General Counsel. When the consolidation of trust companies was perfected, he was elected Vice-President and General Counsel of the Real Estate-Land Title and Trust Company, which position he held until his death. During his more than fifty years of active business life he saw Philadelphia change from a collection of scattered villages to a metropolis, and to this growth he contributed an expert knowledge and wise counsel that made him a leader in the rebuilding of his city.

But it is not as a lawyer that he will chiefly be remembered, even though in that field it was a common saying that "the opinion of Mr. Bonsall on a question of title ranks with the decisions of the Supreme Court." His greatest service was rendered in his avocations, chief among which was the Church of his loyalty and affection. He learned early how to keep a confused schedule at command by performing quickly and directly the duty of the moment and, as a result, he has left a record of high usefulness in a variety of fields which has not been surpassed in our generation.

For forty-nine years he was a Vestryman of St. Matthew's Church, Francisville, and Rector's Warden for thirty-six years of this period. During this long service he was continuously either a teacher or superintendent of the Sunday School, serving as leader of the Men's Bible Class for forty years. Some of his other activities may be enumerated: Deputy to the Diocesan Convention since 1890, Member of the Standing Committee since 1907, Treasurer of the Department (formerly Board) of Missions since 1900, Member of the Executive Council since 1920, Member of the Brotherhood of St. Andrew since 1894, and National President for nineteen years, one of the Founders of Galilee Mission and a Member of its Board for thirty-seven years, Trustee of the Philadelphia Divinity School for thirty-two years, Director of the Young Men's Christian Association for forty years, Director of the Pennsylvania Sabbath School Association, Philadelphia Federation of Churches, Delegate to the General Convention, Vestry of St. Andrew's Church, etc. In public life he served as Burgess of Glenolden, Delaware County, where he made his home.

It is a remarkable record of civic and religious service, and while the burden was gigantic, it was carried cheerfully and capably, with the deep faith and sincere purpose of one whose life was truly expressed in his work.

Such a record merits study and emulation. One of his notable characteristics was his thoroughness which contributed materially to his ability to dispatch business quickly and unerringly. With him a title dispute rarely required more than ten minutes, but it was ten minutes based upon a lifetime of study and reflection. He made his many engagements keep their order and sequence. He was the master of his schedule; confusing as it may have been, his schedule never mastered him.

As a boy, his comrades acclaimed the placidity of his disposition and the evenness of his temperament, which made him the "peace-maker" of his group. One of his legal contemporaries once remarked: "I like Bonsall; he is the only man in the business who can say 'NO' pleasantly."

But chief among his qualities was his superb faith, which made the battle of life a real joy to him. Mr. Bonsall was an evangelical Christian, of the type which was perhaps more familiar a generation ago than today. He not only gave liberally of his money to support good works, and freely of his time to manage good causes; he also gave himself to his loyalties. Those who recall his earnest appeals at Galilee Mission and his simple but eloquent prayers at the altar rail will never forget the revelation of power and faith afforded in these experiences. His greatest contribution to the busy life of modern days was the personality which he made for himself—a personality which has helped many, both young and old, in understanding the Christian ideal.

On his office desk, for many years, was a card with this verse:

"Only one life, it soon will be past;
Only what's done for Jesus will last."

It was the guiding motto of a noble life.

The Diocese renders hearty thanks for the example of this earnest and inspiring disciple, and with its respectful sympathy to those of his home circle, cherishes the hope that the spirit, devotion and self-sacrifice of Edward H. Bonsall may long live in its councils.

BISHOP APPOINTS FEB. 18 FOR MEMORIAL SERVICE TO EDWARD H. BONSALL

A Diocesan Memorial Service for the late Edward Horne Bonsall has been appointed by Bishop Taitt to be held on Sunday afternoon, February 18, at 4 o'clock, in St. Matthew's Church, 18th street and Girard avenue, of which Mr. Bonsall was a faithful communicant for more than a half century. It will be a service memorializing his life-long contribution of himself to the Church, in the Parish, in the Diocese, in the nation, and in the world, as well as his contribution of Christian character and service to the community.

Bishop Taitt will officiate at the service, assisted by the Rev. C. Herbert Reese, Rector of St. Matthew's. The Bishop will make an address and the Hon. Franklin Spencer Edmonds, now a Vestryman of St. Thomas Church, Whitemarsh, but for many years asso-

ciated with Mr. Bonsall at St. Matthew's and in the Brotherhood of St. Andrew, will also make an address.

Clergy of the Diocese are requested to assemble in the parish house for vesting and to wear white stoles.

Memorial Resolutions on Passing of Edward H. Bonsall

Standing Committee

At a meeting of the Standing Committee on January 9, the following resolution was adopted:

"The members of the Standing Committee of the Diocese of Pennsylvania wish to put into words so far as possible the profound sense of loss which the death of our friend and associate, Edwin H. Bonsall, has brought to us. For so many years a member of our committee, he has been from first to last a co-worker who has endeared himself to us all. We clearly realize, and wish to express, our great obligations to him for the wise counsel, faithful attention, unfailing courtesy and helpfulness, upon which we have so constantly and confidently depended throughout his long association with us. And knowing well how sorely we shall miss him in our meetings, deliberations and in the performance of our duties, we feel we can extend to his wife and family an understanding and heart-felt sympathy, assuring them of our prayer that 'he being delivered from the disquietude of this world may be permitted to behold the King in His beauty,' and that they may be comforted in their bereavement by our Heavenly Father and strengthened to bear with high courage their temporary separation from him.

"We feel that in his death a grievous loss has befallen his Parish, his Diocese and the Church at large, for in every direction his influence for good has been felt. He will be increasingly missed in the mission field; in the Conventions of the Church, Diocesan and General; in his noble work for the youth of the country in connection with St. Andrew's Brotherhood; as friend and Treasurer of the Philadelphia Divinity School; in contending for high ideals in the business and civic life of our city; in furthering a good understanding among all Christian people; and in many other wide circles of influence and contact.

"We shall always remember him as a courteous, helpful friend, devoted to the Church's welfare, and loyal to the Church's Head, to Whom we pray, that the Lord and Master Whom he humbly served will grant him 'eternal rest,' and that 'light perpetual may shine upon him.'"

E. M. Jefferys, L. C. Washburn,
W. W. Frazier, Jr., W. P. Barba,
G. G. Bartlett S. F. Houston,
Franklin Joiner, P. S. Williams.
J. O. McIlhenny,

North Philadelphia Convocation

At the regular stated meeting of the Convocation of North Philadelphia, held on Wednesday, January 17, 1934, in Christ Church, Franklinville, 6th and Venango streets, the following Minute was adopted:

To the many expressions of high appreciation of the character and career of our recently deceased fellow-Churchman, Mr. Edward Horne Bonsall, we, the clergy and lay delegates of the Convocation of North Philadelphia, together with the Woman's Auxiliary, desire to add a word of profound grief over his sudden death, and a heart-felt tribute to his extraordinary Christian virtues and his exceptional contribution to the higher life of his generation.

The qualities in him which it delights us to certify were primarily spiritual; they are those that are generated only by conscious and constant companionship with the Blessed Redeemer of human nature.

Keenly efficient and above reproach in his manifold fiduciary responsibilities, he was a leader amongst the contemporary wise men in the world of finance to whom it is being manifested that the instinct of acquisitiveness must be controlled by the sense of stewardship. His signal success in securing support for many worthy causes, and especially for the extension of the Kingdom at home and abroad, was due not merely to his persuasive presentation of the needs of these essential enterprises, but yet more to his convincing exemplification of the superior joy that comes only to the comrades of the Master's adventurous service for others.

Trafficking with associates whose one passion was to accumulate, his unobtrusive influence was potent to validate the revealed secret that it is more blessed to give than to receive. That secret that underlies all hope for recovery in our national life, and will dignify our zest for getting with the avowed object of sharing.

Gratefully realizing the debt he owed to Christ and his Church, he spent himself through long years of unmatched service to and through St. Matthew's; but never parochially-minded he overflowed in unstinted helpfulness to Diocesan and national undertakings, and we are bold to say that none appealed more nearly to his sympathy and aid than those represented in this varied Convocation. Every mission and institution in this metropolitan area, with its teeming populace of every race and type of need, was in his thought and prayers; and every worker had abounding proofs of his understanding support.

Nor was he merely concerned over the affairs of his own Communion; his credal confession of faith in the Holy Catholic Church involved the determination to do all in his power toward massing the forces that make for righteousness, by magnifying the unities binding together the blessed fellowship of all faithful people.

Patient with the paradoxical predilections in our own ecclesiastical household, he, like Bishop White, had as lief be called a pagan as a partisan, eschewing contentiousness in confident reliance upon the eventual vindication of truth and victory of love. We cherish his blessed memory as that of the representative Pennsylvania Churchman, which from the invisible realm he challenges us to perpetuate.

Thanks be to the Lord of Life for the inevitable immortality of such a spirit-filled personality! May He comfort the bereaved widow and children with a sense of His almighty goodness, and gladden their waiting years with the assured hope of the reunion in glory.

Louis C. Washburn.

Galilee Mission

"Know ye not that there is a prince fallen this day in our Israel?"

In the full maturity of his powers and influence, after but a few days' illness, Edward Horne Bonsall entered into the life beyond at the dawn of the, to him, happy new year 1934, aged seventy-four.

Of commanding presence and dynamic personality, a lawyer of distinction, an eminent banker, possessed by the spirit of his personal Saviour, drawing inspiration from his pocket Testament day unto day in the midst of unending engagements, seated at a desk on which he and all callers were confronted with this arresting legend:

"There is only one life; it will soon be past.
Only what is done for Jesus will last."

Unfailing in public worship, an invaluable counselor and supporter of unnumerable agencies for the extension of the Kingdom of God, ever approachable and delighted to befriend, haled near and far as the standard type of

(*Continued on page 165*)

The Church News

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LENT IN AMERICA IN 1934

During the past year we, the people of the United States in Congress assembled, have been reveling in the luxury of confessing other people's sins—the sins of bankers, of brokers, of politicians and of racketeers. Now that Lent has come, it would be a good idea for us to kneel down and confess our own. For although no excuse should be made for those who have ruined us economically, we ourselves have always had it in our power to change the system that not only permitted but encouraged this scandalous condition, and have not done so; the fact being that the same economic and political order that spawned the ugly fry whose sins we have been denouncing was glorified by most of us as long as it gave us an opportunity to make some easy money, and only recognized as the un-Christian thing it had always been when it picked our own pockets.

No confession is a true confession that does not cry "*mea culpa,* my fault, my own fault," not anyone else's. We as a people are responsible for what has happened—not Europe or the bankers alone, but ourselves. In the words of the Psalmist, "we digged a pit and have fallen into it ourselves." Therefore we are the ungodly. In the final analysis our troubles are due to no new sins or sins of others, but to such age-old ones as our own greed, covetousness and idolatry.

About a decade ago, R. H. Tawney wrote an article in an English magazine called "The Sickness of an Acquisitive Society." For some reason—perhaps to spare our then rugged individualism—when it reached America in book form it was entitled "An Acquisitive Society," the word "sickness" being omitted. Events have proved that Tawney was right. But only partly right—he should have called it "The *Sin* of an Acquisitive Society"; for any society or system motivated primarily by the desire for acquisition is not only sick, but sinful. It is a house built upon the sand, not upon the words of the Lord Jesus, "Thou shalt love thy neighbor as thyself"; and as sure as the good God reigneth it shall fall.

Our probing should go deep this Lent. Our corporate repentance should be real. As the Israelites at Ai, we should cast this vile thing greed out of the camp. We are followers of a Master who loved His country so much that He wept over its sins and bore them a sacrifice upon His own heart. When William Blake looked around at the dingy, dirty English factory towns with their "dark Satanic mills," disfiguring her pleasant pastures, he resolved that he would take no rest until his country had been made God's country.

"I will not cease from Mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land."

We American Christians should first confess with shame that we have lived to see in America what the Psalmist says he never saw even in poor, turbulent, backward little Israel—"the seed of the righteous begging their bread"—and then that we all have been partners in a social order that permitted such a disgrace. One of the best spiritual exercises for our people this Lent would be to read a modern translation of the Book of Amos and meditate upon what God said through that great prophet to a nation like our own. "Your sacred festivals? I hate them, scorn them. You offer me your sacrifices and gifts? I will not take them. No more of your hymns for me! I will not listen to your lutes. No, let justice well up like fresh water, let honesty roll in full tide. Seek to be honest, not evil; and so live that the Eternal may be with you as you think He is."

WHERE IS MY WANDERING BOY TONIGHT?

In the process of eradicating sickly sentimental songs from their hymnals, American Protestant Churches have gradually discarded such old favorites of the Rescue Mission as "Where Is My Wandering Boy Tonight?" a song which the evangelists, good psychologists as they were, knew that they could always depend upon at the critical moment to bring tears to the eyes of the most hardened sinner.

And naturally so, because that is the primitive and eternal cry of lonely motherhood, as old as Eden and as instinctive as love. Mothers have always mourned for absent sons as night came on. It is the very same question Eve must have asked her God the night that guilty Cain was driven from home, that Rebecca asked when Jacob fled his brother's wrath, that Rachel asked as she lamented the loss of Joseph, and that Mary may have spoken when she sought her lost Son three days sorrowing.

Therefore, though the song has gone out of fashion, the eternal question is still being breathed to heaven in thousands of darkened homes today—and today as never before, for wandering boys have increased

many-fold since the depression began. Fortunately we have at the head of one of our institutions a man who, because he had sufficient imagination to visualize the thousands of lonely parents of wandering boys, has set himself seriously to answering the question for the parents of those boys who come to him.

In his capacity as superintendent of the Galilee Mission, George W. Wilkins discovered last winter a new problem confronting him—the problem of the boys of sixteen and over who had left home in search of work, and being unable to find it had wandered from city to city, on foot, by freight-train, and by hitch-hiking, gradually in some cases breaking off all contact with their parents, who were left at home to wonder and worry over what had become of their children.

The number of these boys throughout the country ran up to over two hundred thousand, and of these many drifted into Philadelphia, and some into the Galilee Mission and the Shelter for Homeless Men on Hamilton Street, of which Mr. Wilkins is the moving spirit and director.

Seeing the need for special treatment for this class of wanderers, Mr. Wilkins last spring established the Galilee Boys' Home across the street from the Mission, and from it has been successful in sending scores of boys back to their homes, much to the joy of their parents and to the profit of the boys themselves.

As our subscribers read about this splendid work on another page of this issue, we hope they will remember that it is being done by a man who at the same time is Executive Director of the Galilee Mission, where he has worked for twenty-seven years, volunteering for service when only a boy; that he gives generously of his time and labor to the work of the United Campaign; that he conceived and directs the Shelter for Homeless Men conducted by the City of Philadelphia; that he has been designated by the United States Government to distribute surplus pork, eggs and bread to the unemployed; and that he is an active worker for the Episcopal Hospital. But amid all these good works we venture to say that nothing he is doing will endear Mr. Wilkins so much to people as his endeavor to answer the question, "Where is my wandering boy tonight?" for so many lonely and sorrowing parents. Surely, too, no better service to his country could be rendered by anyone than the rehabilitation and restoration of these fine young boys, whose lives will make such a large contribution to the future of the nation.

The Apostolic Priesthood

In response to a number of requests THE CHURCH NEWS *publishes the following abstract of the Ordination Sermon preached at the Service for Ordination of Priests by the Rev. Dr. Leicester C. Lewis, Rector of St. Martin-in-the-Fields, Chestnut Hill, on December 22, last, in All Saints Church, South Philadelphia.*—ED.

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We are met today to continue and extend the Priesthood of the Catholic Church. The Preface to this service in the Prayer Book, quoting as its own the words of the first English Ordinal of 1550, asserts that we are to carry out this service of Ordination, in order that the Holy Orders which have existed from olden times may be "continued" into the present. The Church in this Preface states explicitly two things: first, that from the Apostles' time there have existed in the Church the three Orders of Ministers—Bishops, Priests, and Deacons—right up to the days when the Preface appeared, namely, 1550; and second, that these Orders with their historic heritage are by this service to be "continued," "esteemed," and "used." As all persons ecclesiastical in England in 1550, trained and educated in the unreformed Ordinals of mediaeval England, were eminently familiar with what Holy Orders had been, and had been considered to be in the past, it is a natural and inevitable inference to conclude that they understood by such a service as we are engaged in today, that the age-old office of Catholic Priesthood was being perpetuated.

Indeed, the violent opposition of foreign Protestant and native Puritan to the Prayer Book Ordinal, from the moment of its publication onward, is historical evidence as to what the Prayer Book was understood to teach as to the nature of Priesthood. This opposition to the Catholic ideal, born under Edward VI, causing continued controversy under Elizabeth, and rising to bloody supremacy under James I and Charles I, with the execution of the latter king and his primate Laud, all this powerful, extended, and bitter opposition to "Prelacy" and the ministry of the Church and Prayer Book is ununderstandable save on the presupposition that the Puritan leaders, men by no means deficient in intellect, saw accurately and clearly that the Ordination services of the Anglican Communion taught and expressed the Catholic theory and ideal of Ministry, and that because of this they, as convinced Protestants, must oppose this Church and this Prayer Book, as they did, to the very death.

This relating of any particular ordination back through the years to Apostolic times by historical transmission is known to the world as the Doctrine of Apostolic Succession. This doctrine our American Church definitely asserts to be her own, not only by these services of Ordination, but also by her prayer in the Office for Institution of Ministers, where she proclaims that Our Lord Jesus Christ has "purchased to Himself a universal church and (has) promised to be with the Ministers of Apostolic Succession to the end of the world."

Finally, since our Church refuses to recognize as a Minister of our Church anyone, no matter how pre-eminent and capable he may be in matters spiritual, until he has had Episcopal Ordination; since she receives without difficulty any priest of the Roman or Eastern Churches without any need whatever of reordination; and since the preacher at this service is bidden by the Prayer Book to show how necessary the Order of Priesthood is in the Church of Christ, I say because not of one phrase, but because of all of these points put together, it is easy to see how clear, direct, and loyal minds since the tumultuous days of the Sixteenth Century have been convinced that our Church claimed to have retained and continued the same Priesthood since the Reformation as had existed back through the centuries before the Reformation, and

(*Continued on page 164*)

Notes on the Theology of Bishop White

By the Rev. Leicester C. Lewis, Ph.D.

The first Bishop of Pennsylvania has suffered at the hands of ecclesiastical historians by reason of two recognized fallacies in historical writing, of which most of the tellers of the early story of our National Church have been guilty. The first of these fallacies is the Danger of Contrast, the second is the non-appreciation of Development of Thought, especially in a life lasting eighty-eight years. If we add to the effect of these fallacies the patent fact that most of our Nineteenth Century Church historians, Wilberforce, Perry, Coleman, were High Churchmen of the moderate Anglican type, with all the psychological stiffness natural to that school, it is very easy to understand the lack of sympathy and hence inaccuracy of judgment, with which the theology of Bishop White has been portrayed.

It has been so easy, for instance, to set off the first Bishop of Pennsylvania as the complete foil to the first Bishop of Connecticut. In Bishop Seabury we have the Tory, High Churchman, Scottish Catholic and sound theologian, while in Bishop White by contrast we are to see the Patriot, Low Churchman, Latitudinarian, and theological dilettante. Having allotted these adjectives in this form, the traditional view of Bishop White has been no serious problem to consider, and feels it sufficient support of these adjectives, to point to the Bishop's friendships with the Radical leaders of the Revolution and to quote a few words from his theological opinions as expressed in his middle thirties. Finally, it is frequently forgotten that Party Tags often change their emphasis quite fundamentally in different places and times. A striking illustration of this is to be seen in the life of the great William Wilberforce in England, whose career was contemporary with that of Bishop White. Most of our textbooks chronicle Wilberforce as a leader of one distinctive Party in the English Church, while any study of his life and views shows him clearly as standing for the teaching and practicing the discipline of quite another theological Party. There is no mystery about this. It is simply that our present-day Party Labels do not always accurately apply a century back. Both Wilberforce and White were men who developed richly throughout their long spans of life, and therefore at least the possibility of change in their views at different periods of their life is fundamental for the proper understanding of the character of either.

I

Indeed, I believe that a capacity for growth in religious experience and thought was one of the happiest characteristics of Dr. White. There is considerable evidence to show that his early theological training was sketchy and erratic. He read for Orders under two of the clergy of the United Churches, Dr. Peters and Mr. Duche, and in his old age the Bishop expressed his abiding affection for these two teachers of his youth, but also very definitely pointed out that "there was in each of them a singularity of religious character which lessened the profit of an intercourse with them." Dr. Peters had been largely influenced by the mystical ideas of Jacob Behmen, while Mr. Duche in his early years was a disciple of Behmen and in his later career a follower of Swedenborg. It is not likely that from these two preceptors young William White would receive any strong Church principles in preparation for his ministry.

Moreover, it has not always been sufficiently recognized that the revolutionary spirit during the last quarter of the Eighteenth Century, in England, in France, and in America, pointed to a revolution not entirely secular. We do not need at all to go as far as some, and say that the fear of bishops was an important cause of our Revolutionary War, in order to appreciate quite clearly that evident supporters and friends of the promoters of Independence might not be reckoned among the strongest upholders of ecclesiastical authority. That such a state of mind was not peculiar to our Anglican churches is witnessed by the famous Declaration of the Roman Catholic clergy in Maryland in 1784, in which they go further than Dr. White ever dreamed of going, and definitely say that they don't want a bishop here in the Colonies, and that if one is sent "he shall not be entitled to any support from the present estates of the clergy." These Roman Catholic clergy matured in Churchmanship, even as William White matured, yet it is not without significance that White received Episcopal consecration in 1787 and John Carroll was not consecrated Bishop of Baltimore until 1789. Literally and historically the Anglican clergy in the Pennsylvania-Maryland district matured into full and traditional Churchmanship some two years before their Roman brethren did.

II

Let us consider a few of the mature judgments of Bishop White upon points of ecclesiastical controversy.

The first is perforce his views expressed in "The Case of the Episcopal Churches in the United States Considered," issued in 1782. That there is a tone and emphasis here, decidedly different from the more mature views of the Ordination sermons of forty or more years later may be freely admitted, yet I have never been able to understand why High Churchmen have so continually faulted William White with his suggestions of 1782. As one who personally is enthusiastic for the fullest conceivable development of the Catholic Revival, I should still like to ask just what answer, other than Bishop White's, his critics would make to his problem. Granted (as it seemed probable

to Dr. White that he must grant), granted that it was absolutely impossible to obtain bishops for the Churches here, what was a Christian leader to do? Ought he to allow what Christianity there was to peter out and disappear? To urge any such course would be merely spiritual suicide. All that the rector of Christ Church suggested was that, if by hypothesis the Church in the Colonies could not ultimately receive Episcopal government, they would try to get on as best they could without it. I suggest that there is not the slightest iota of heresy in such a view.

Just so soon, moreover, as the Episcopate was secured and there was scope for its functions, no one was more definite than Bishop White in asserting its importance and its Apostolic origin. These views of Bishop White have been reprinted in the well-known tract, "Bishop White and the American Episcopal Church," available at the Episcopal Tract Society, and there is no point in my making these quotations here. They abundantly witness to the Bishop's firm conviction of the divine origin and Apostolic authority of the historic Ministry.

III

Bishop White was a theologian; that is, he was in things spiritual, not an emotionalist but a thinker. So far as I have been able to discover, he had the only theological mind in our first group of bishops. It was not until we come to Bishop Hobart, of New York, after 1811, that we find a theologian in the Episcopate at all comparable to Bishop White, and there is good ground for believing that Dr. Hobart even was more efficient as a sledge-hammer controversalist than he was a constructive theologian, when compared with the first Bishop of Pennsylvania.

The views of these two great men on two important points may illustrate this. Bishop Hobart, with the eager desire to emphasize the dignity of the Sacraments and the powers of the Priesthood, was evidently inclined toward the belief that baptism by laymen is invalid. He sent Bishop White a book by an English author advocating this view. The Bishop of Pennsylvania made a very careful criticism of this volume, surveying all the evidence, and definitely repudiating the views advanced. Even more, he tells us that his belief in the validity of Lay Baptism was based not only on certain Scriptural texts, but on the general usage of the Early Church. The implications of the friendly controversy are instructive. It is entirely probable that Dr. Hobart and his supporters looked upon themselves as the "good Churchmen," in their earnest desire to exalt and safeguard sacramental action. In reality, however, it was not they, but Bishop White, who was the better and more Catholic theologian.

Similarly in regard to the Eucharist, Bishop White proved the clearer thinker. In that same year, 1807, he corresponded with Dr. Hobart about the subject of the Eucharistic Sacrifice, especially in regard to Dr. Hickes's Treatise of the Christian Priesthood. Bishop White points out that what has caused so much confusion in the entire Post-Reformation treatment of this subject is the lack of clearness about the essential property of sacrifice, namely, the death of the victim. It is certainly refreshing to find the first Bishop of Pennsylvania stating in 1807 that if this is what theologians imply by the Eucharistic Sacrifice, he quite definitely does not believe it. I say this is refreshing, because those acquainted with contemporary theology will realize that it is only within the last fifteen years that Pere de la Taille, Professor of Dogmatic Theology at the Gregorian University in Rome, has come around to the same opinion, and has informed us that most of the Post-Tridentine theology on this subject must be discarded. De la Taille is popularly known as "The Pope's Theologian." His enormous volume, *Mysterium Fidei,* appeared in 1921. Bishop White had realized the same truth in 1807.

I have no further space here to extend the study of Bishop White's theology, but I would merely point out that it is generally agreed that a man may be recognized by his enemies. If this be true, there can be little question of William White's stalwart Churchmanship. During the last twenty years of his life, everything that was disloyal and un-Churchly in Philadelphia Churchmanship was opposed to Bishop White. The ancestors of the Reformed Episcopalians made the latter years of Bishop White extremely unhappy. The incident referred to by Dr. Washburn in a previous article is an expression of this. Some one in the Diocesan Convention had described the Bishop as a Low Churchman. Bishop White's answer was to explain that "in the way that term 'Low Churchman' was used in England in the past, he might perhaps be considered a 'Low Churchman' (surely he was thinking of Wilberforce and his friends at the moment); but in the way it was used in the Diocese of Pennsylvania he would rather be called a Jew or a Turk."

It is not, however, as the ecclesiastical controversalist, no matter how justified, that we remember the first Bishop, but rather as his long life abundantly exhibits him, a constructive Christian thinker, a loyal Anglican theologian, and a successful Diocesan administrator, basing his ideal and his practice upon the Episcopal Standards of the first ages of the Christian Church.

Two more Africans became Bishops in English Dioceses in Africa last year. They are the sixth and seventh African Bishops in Dioceses supported by the English Church Missionary Society.

Five men in Brazil have been advanced from the Diaconate to the Priesthood in recent months by Bishop Thomas. Four are Brazilians and the fifth a Japanese.

The Diocese of California is relinquishing part of its appropriation from the National Council for Oriental work in that Diocese, and expects to assume the whole cost after 1935.

Centennial Year of Female Prayer Book Society

The Female Protestant Episocopal Prayer Book Society of Pennsylvania this year commemorates the One Hundredth Anniversary of its foundation, and arrangements are now under way for a Commemoration Service to be held in this city at an early date in next month, at which the Bishop of the Diocese will officiate and make an address.

This Society was described by the late Bishop Stevens at the commemoration of the Fiftieth Anniversary of the Bishop White Prayer Book Society, as the "sister society'" of the latter. While the "brother" society is the elder by the short space of one year, both organizations in their outstanding service reflect a notable history of continuous and effective missionary work which has touched virtually every part of the world where the Church is preaching the Gospel of the Kingdom.

As its name indicates, the Female Prayer Book Society is a service by women, and THE CHURCH NEWS, in presenting some of the record of its long and honorable history, is looking forward to being able to review also, at a later date, the history of its "brother" organization, the Bishop White Prayer Book Society. The foundation of the Female Prayer Book Society was effected as a result of the missionary spirit of a few earnest churchwomen. The founders included Mrs. James Montgomery, the granddaughter of Bishop White and who was one of the earliest Presidents and a member of the Society from 1834 to 1867; Miss Williamina Smith, its first Librarian, serving for twenty-eight years; Mrs. Edward Coleman, its first Treasurer, serving in that office for thirty-eight years and then twelve years as President, and Mrs. Thomas Stott, who was the first Directress. These women undoubtedly did much to establish the work. There were ten women at the meeting at which the Society was formed. These included the officers whose names have been mentioned, and a Mrs. Wallace, who was the first Secretary, together with six delegates from the parishes in this city at that time. The meeting was held in the home of Mrs. Stott, at Twelfth and Arch streets, and subsequently in the Coleman home.

In the period when the Society was first projected most of the charitable work was being done individually or by meetings in homes to sew and to feed the poor. Missionary work by the Church was expanding in those days. Two Missionary Bishops had been consecrated in Philadelphia churches, Bishop Chase in St. James Church, then at Seventh and Jayne streets, Bishop Otey in old Christ Church, and a year later, in 1835, the great Bishop Kemper was consecrated in St. Peter's Church and sent out to his great field of missionary service in the new West.

The founders of the Female Prayer Book Society at first thought of making the Society a Diocesan and city-wide organization, but the needs of the rapidly developing missionary enterprise of the Church led them to relate their work to the whole missionary field of the Church in the great Southwest and the almost unknown western part of the United States.

MISS WILLIAMINA SMITH

This quaint and interesting etching was obtained through the courtesy of the Historical Society of Pennsylvania, and shows the first Librarian of the Female Prayer Book Society a few years prior to 1834, the year of the Society's foundation, and of which Miss Smith was one of the Founders.

To quote from an early report of the Society: "Pioneer Bishops (were being sent out) armed with the helmet of Salvation and the sword of the Spirit and they must also be furnished with the books always indispensable to our Public Worship." The first meeting of the Society, in 1834, was on February 10th. Very little is left of the records of the early years. Researches, however, are being made, and it is hoped that eventually more light will be thrown on the earlier history. The Treasurer's accounts begin in 1845, and the minutes of the meetings in hand in 1857. The purpose of the Society, however, as set forth at its first meeting and, as it has remained throughout its long history, is: "The gratuitous distribution of the Book of Common Prayer to destitute Parishes, institutions, and to all places where it will be acceptable and do good." Since those words were set down as the purpose the Society also distributes Hymnals.

Until 1860 the Society operated without a Charter. On March 5th of that year the first Charter was obtained. The names appearing on this as Charter members are Mary H. Montgomery, Anne C. Coleman, Louisa Rawle, Williamina Smith, Sarah W. Logan, Anna Gillasspy, Lucy H. Shober and Helen W. Griffiths. The old minutes of the Society are quaint and interesting. Space permits reference to a few extracts only. Those of the annual meeting, December 17, 1857, record the following:

"It has always been the rule of the members to incur no expenses without money actually in the treasury to defray it; they have never attempted to do good without credit nor speculated upon the future liberality of the pious."

These minutes are unsigned, but the secretary who penned them speaks about the "disastrous times." She adds, however, they were able to "distribute 1993 books and the annual subscriptions amounted to $744.46." In the year 1859 the Society "struggled on with a low treasury and bright hopes." In 1860 the minutes said: "Where the Prayer Book enters first, half of the Missionary's work is over." In that year many German books were sent out and also French ones for the newly arrived immigrants from those lands.

During the war between the States, as our readers will recall, the Protestant Episcopal Church did not divide as other communions, so when peace came the Society immediately went to work distributing books in the Southland. Colored missions were also starting and needed books. Parishes in the Southwest were greatly helped.

In a letter of 1882 Bishop Whipple wrote:

"If our Church knew the power of that dear old Prayer Book, which has borne such multitudes on the wings of prayer to heaven, we should multiply it by millions that it might go everywhere with the word of God."

For many years the Society published its own edition of the Prayer Book and at intervals it was necessary to make new plates. The last set of plates was made in 1893. After the 1928 Revision of the Prayer Book by General Convention it was decided in the future to buy the books it distributed. Prior to 1857 there is no record of the number of books sent

out but from that year, when the practice of keeping records started, up to January 1, of the current year, approximately 264,000 books had been sent out. During the past five years the demands have greatly increased, and there is a fine opportunity for co-operative effort on the part of all members of the Church.

In the beginning of this article reference was made to the late Bishop Stevens' address at the Fiftieth Anniversary of the Bishop White Prayer Book Society when he described the women's organization as its "sister" society. "Year by year," said Bishop Stevens on that occasion, "the ladies who manage this Institution have been most diligent and painstaking in having printed and circulated the Book of Common Prayer. They have worked, not in antagonism to us, but with us; not in rivalry, but in full sympathy. Together, their united work has been that of brother and sister in the household of faith, engaged in the common task of sending out to our Lord's family that Prayer Book which more reflects the teaching and Spirit of the Bible than any other product of many minds in any age of the world. Each of these Prayer Book Societies is an ornament and a praise to this Diocese. Each does its work well; and no human tongue can tell the greatness or the value of the harvest which will be garnered up in heaven when the reapers of the ripened fruit which has sprung up from the seed-corn of these Prayer Books shall be shouted to their Harvest Home above."

The officers of the Female Prayer Book Society are:

President, Miss Mary A. L. Neilson; Vice-President, Mrs. Joseph R. Carpenter, Jr.; Librarian and Corresponding Secretary, Mrs. William A. M. Fuller; Treasurer, Miss Mary Lea Perot; Recording Secretary, Miss Emma Blakiston. Miss Neilson will be glad to give any additional information which may be desired. Her address is 5342 Wayne avenue, Germantown. Applications for Prayer Books and Hymnals may be sent to Mrs. Fuller. Her address is Germantown Pike, Chestnut Hill.

Coming 150th Anniversary of Diocese Captures Wide Interest

During the past month evidences of accumulating interest in the Commemoration this year of the 150th Anniversary of the Diocese and in the Triennial meeting of the General Convention in Atlantic City were noted in virtually all parts of the Diocese.

There was a meeting of the Diocesan Convention Committee on the 150th Anniversary, January 10, in the Church House, at which tentative plans for the Commemoration were considered, together with plans looking forward to attendance of the Bishops and Deputies of the General Convention at the Commemoration ceremonies planned for October and to be held in Philadelphia. Bishop Taitt presided at this meeting, together with the Rev. Dr. Washburn, Chairman of the Diocesan Convention Committee.

According to the plans which have been formulated thus far, the details of which have been referred to appropriate sub-committees to be worked out, the 150th Anniversary will be in two parts, one in connection with the May meeting of the Diocesan Convention and the other in October while the General Convention is meeting in Atlantic City, and, as has been stated, contemplates participation of the House of Bishops and the House of Deputies in the October Commemoration. A Pageant Committee, of which Miss Mary Simms is Chairman, is planning to present a production in connection with the October Commemoration. This is being specially written for that occasion. As plans are being completed, information concerning them will be published in THE CHURCH NEWS.

Meanwhile, following the recommendations by Bishop Taitt in his monthly Message in the last issue of THE CHURCH NEWS and the special article, "You Are 150 Years Young," by Dr. Washburn, which was published in the same issue, there has come an immediate stirring up of interest in relation to the Diocesan Anniversary, and also the General Convention, at which the Bishop is counting upon at least 20,000 from the Diocese of Pennsylvania being present at the opening service in Atlantic City's mammoth Convention Hall on October 10.

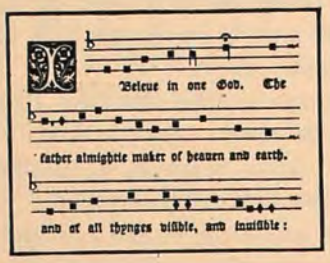
One of the first of the Diocesan organizations to respond to the Diocesan Convention Committee's welcoming of offers of co-operation was the Young People's Fellowship of the Diocese. Within twenty-four hours from the appearance of the special article by Dr. Washburn there was a meeting of the Presidents of the Parish Fellowships, and at this meeting attention was called to the opportunity for the Young People to render a service. This was followed by a letter to Dr. Washburn from Burton Corson, President of the Officers of the Diocesan Fellowship, tendering to Dr. Washburn and the Convention Committee the services of the Young People's Fellowship in any way the Convention Committee may feel it can be of service.

The Church Club and the Bishop White Prayer Book Society have appointed committees to co-operate with the Convention Committee.

The 150th Anniversary and Bishop Taitt's recommendation for the appointment of parish committees to stir up interest in a large attendance of members of the Church at the General Convention was discussed at the January meetings of the Convocations of Germantown, North Philadelphia and West Philadelphia, these being the only Convocations holding January meetings. At all of these meetings Bishop Taitt was present and spoke. At each keen interest was taken in both the 150th Anniversary and the General Convention, and in the Germantown Convocation and in the North Philadelphia Convocation resolutions were adopted for the appointment of special committees to stimulate interest among the parishes in the General Convention and the Anniversary. Dean Elder will announce the appointments for the Germantown Convocation at a later date, as will Dean Stockman for the North Philadelphia Convocation. Dean Collins will personally take steps to stir up interest in the West Philadelphia Convocation. While there will be no meetings of the South Philadelphia, Chester or Norristown Convocations until May, it is understood the Deans of those Convocations also will personally take steps in the same direction.

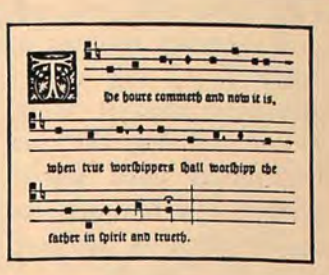
In a number of parishes preparations are already under way and rectors are encouraging their parishioners to begin immediately to look forward to attending the General Convention. One of the first parishes to get under way was St. Luke's, Bustleton. The Rev. John W. Norris, Rector of St. Luke's, is now endeavoring to arrange for a special train to start from Bustleton with a delegation from that parish on the morning of the opening day of the Convention.

Mrs. C. William Spiess, President of the Girls' Friendly Society, has urged the members of the Branches throughout the Diocese to begin at once the laying aside of a small sum each week in an effort to have at least 1,000 members of the Society go to the Convention in special Girls' Friendly Society trains.



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



Plainsong

By H. WILLIAM HAWKE, MUS.BAC.
Choirmaster and Organist of St. Mark's, Philadelphia

Plainsong is different from modern, harmonized and measured music, and we might frankly say that it is an art understood and appreciated by very few, although it has many things in its favor for Church use. It is exclusively the Church's music, a claim which cannot be made for any other type of music, even Polyphony, for history shows us that Polyphony was both sacred and secular. Not so with Plainsong; it was cultivated only by the Church as being the best means of adorning the Sacred Text.

There is no desire to put forth a defense for Plainsong; it has its rightful place in church, and no other music has the heavenly sweetness and the impersonal purity of the Chant when it is properly understood and so rendered. Any Church music had its beginnings in, first, the desire to make the voice audible in large buildings, and second, the enrichment of the text to the greater glory of God. The first premise undoubtedly began with singing or carrying the words on a monotone, then the second step would be to mark the close of phrases with inflections of the voice. We still have evidence of this in the Responses at Morning and Evening Prayer, and in the Gloria Tibi of the Communion Service (all assigned to the congregation), and the tones of the Epistle and Gospel, assigned to the Sacred Ministers. The next step would be the amplification of meanings of certain words and phrases by dwelling at length upon them, and adorning them with melody, for there was no harmony for centuries, and the only method of emphasis in Plainsong is melodic extension. This naturally led to certain ecstatic phrases, such as the Alleluias, being enlarged and enriched, and so we have the essence of the art as we know it today.

It is in Rhythm, rather than Tonality, that Plainsong so widely differs from the music to which we are most accustomed. Most text-books start their remarks on Plainsong Rhythm with a statement to the effect that all notes have an equal value, but this is a dangerous and erroneous claim to make, and is the basis of measured music rather than of Plainsong. The real fact is that Plainsong notes take their rhythm from speech alone, and as we know, all syllables of the English (or any other) language are not of equal length. The word "strength" will take an appreciably longer time to say or sing than the word "of." So, in Plainsong, we listen for the rhythm of well-enunciated speech, and no other will do.

All Plainsong that is sung in English words is adapted from Latin, but this need not concern us, for if we follow the course of the Church we find that much of the Latin Plainsong was originally adapted from the Greek language, and no doubt the Greek was founded upon and translated from the ancient Hebrew.

The rhythm of measured music is a hide-bound affair, all words are cut square; whether their duration is one, two or more beats, it is the mechanical regularity of a ticking clock, or a machine. However, we are all constantly working with our choirs to try to recover, or to approach, a speech-rhythm, and it is only in Plainsong that this can be ultimately reached. To test this theory, read any hymn over with due regard to the meaning of the words, then sing it to a modern tune, and realize the distortions of language that have been made, and the mechanical means by which metrical rhythm is produced. Or take a prose psalm, read it, and then sing it to any system of Anglican chanting. The result in either case will be only an approximate rendering of the rhythm of the words, and a compromise between words and music.

So much for rhythm, which will be more fully discussed later; the purpose of this introductory article is mainly to set forth the aesthetic beauties of Plainsong, and to open our minds to a broader appreciation of it. The technical handling of the subject will be considered later.

The tonality of Plainsong is based on a much more complex system than that of modern music. In music of today we need to know only two Modes or Scales, the Major and Minor; in the Chant we need to know eight, each one markedly different in the placing of the semitone intervals. In reality, there are four sets of two Modes, and the Authentic and Plagal forms from each of the four Final notes form a set or "Maneria," which are frequently interchanged as in Hymn 65 (Dies Irae), Modes I and II, and in the Lauda Sion Sequence, which alternates Modes VII and VIII. But outside of this relationship, we have no modulation or means of changing from one Mode to another.

The simplest approach to the Tonality of the eight modes is in the Plainchant Psalter. In the Psalm Tones therein we can clearly follow the Dominant, or Reciting-note, and sense the Final of the Mode, although the Tone-ending will not always finish on the Final of the Mode. However, it is necessary to transpose all these to a common level, the easiest way being that almost followed in the book mentioned, viz., to make every Reciting-note an "A." This will bare the different feelings of the Modes in an understandable way. Then take the Plainsong melodies in the Hymnal. No. 28 (Jam Lucis) is the simplest form of hymn melody, and being mono-syllabic, that is, one note only to a syllable throughout, the rhythm of the words entirely governs the singing of the tune. As we come to the more florid examples, we meet the need for technical knowledge, so I will leave these for later consideration.

The beauty of Plainsong is only appreciated when we learn how to listen to it. It has not the direct appeal of a "tune"; it is but rarely that the melodies are so common that they can be whistled or hummed after one hearing, in this they are likened to the best of harmonized music. The life of the common popular tune is now conceded to be about three weeks, but we all know and love melodies that have lived for centuries, and which did not appeal to the populace on their first hearing. Plainsong might be compared to an etching as contrasted with an oil painting. For the appreciation of an etching we must concentrate on line and form, and the shades of black and white, so in Plainsong we have only

melody and rhythm, without the harmony which is the essence of the thought of measured music. The best available examples are found in the phonograph records made by the Benedictine Monks of Solesmes in France, who have been zealous in the revival of this ancient art, and are almost wholly responsible for its restoration in the Roman Church. These records are, of course, in Latin, and English examples are as yet scarce. Dom Anselm Hughes has made some records with the assistance of the Monks of Nashdom Abbey, England, and the boys of St. Mary of the Angels, Highgate, which are worth having and knowing.

It will be necessary to approach the study of Plainsong with an unprejudiced mind. Rather than being the exclusive property of the Church of Rome, it is a universal art, used by every Church in Christendom, and generally conceded to be the ideal means of presenting the Sacred Text in music, and as being so impersonal that the music takes its proper place as being the handmaid of religion, rather than as a means of entertainment for audiences. My plea is that we give it more than one hearing, and that we realize that it is a recently revived art, still in the state of research. Immense strides have been made in this present century, after the many feeble attempts and wrong deductions made by the English Cathedral musicians of the latter part of the Nineteenth Century; such musicians have ultimately done more harm than good to Plainsong revival, for they worked on the assumption that it was rhythmically like measured music, and tried to adapt its delightfully free rhythms of speech into bars of three and four beats each. The result has been that Plainsong sung with this method has been a crude, lumbersome and awkward thing, quite tedious in effect, and without the essential light and shade of free rhythm.

In later articles, the intention is to take up the matters of Notation, Tonality and Rhythm technically, in order to give a just basis for the understanding of this lovely art, but it is quite impossible to learn Plainchant by reading about it, we must make progress through the hearing of it. Fortunately, there are several churches in each of our larger cities where the Chant may be heard well rendered. There are Plainsong Societies in New York and Philadelphia, and an ever-increasing enthusiasm for its use in the Episcopal Church. The writer is not essentially a fanatic about this, and does not want to convey the impression that Plainsong is the only music that is good enough for Church use; far from it. The art of music has progressed since the days of antiquity, but at the same time no writer of Church music has reached the heights of beauty found in certain Plainchant settings, such as the Mode IV melody for the Nicene Creed, popularly known as the "Sunday Creed." Polyphony is a development of Plainsong, with the added variety of many voices singing lines of real melody; harmonized music is generally far from this, in that its basis is on the clash of dissonance, and the stress of personal emotion.

Reminiscences of Study Under Lynnwood Farnam

More Random Thought on This Great Organist

By Robert Cato

This is the third and final article of this series of articles by Mr. Cato, recalling his impressions of Mr. Farnam as an organ teacher.—Ed.

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One of Lynnwood Farnam's very individual and interesting characteristics was his capacity for taking infinite pains—not only in regard to his organ playing, but with everything else in his life. It has been remarked upon by the writer that there was no limit to the amount of time and labor that he might devote to the preparation of some anthem or service accompaniment in order to satisfy his artistic demands in its interpretation. He apparently took just as great pains in other things —little, inconsequential things. The choir room at the Church of the Holy Communion—which served also as his office and study—was, for example, a perfect model of neatness and order. Music, both for choir and organ, and books were all beautifully catalogued, and whatever individual copies he may have been occupied with at the time were kept in neat little piles on top of the piano. Even the ash-tray which he never used, but kept on hand for visitors, was always ceremoniously emptied and carefully returned to its proper little niche, after it had served its purpose. These little expressions of personality indicated an orderly mind, and unquestionably had a great deal to do with the way Mr. Farnam played the organ.

He would go to no end of trouble over some comparatively small piece of organ literature in the quest of making it more beautiful or effective. In "Lamb of God All Holy," from the Orgelbuchlein, he felt that if the pedal part were played by the left hand, and the bass (which is written for the left hand) played by the pedals, the piece would take on additional expressiveness. Thereupon he calmly proceeded to play it in that manner, quite a little technical feat in itself. A parallel case was Brahms' "My Inmost Heart Doth Yearn." The public was, of course, none the wiser—conscious only of listening to beautiful music.

The writer well remembers his first experience in hearing Mr. Farnam. It was on the occasion of a visit to the Church of the Holy Communion in New York, and he very kindly consented to play the Roger-Ducasse Pastorale, that tremendous piece for which he was famous, and which he could probably play better than anyone else in the world.

He remarked to his little audience of three that he was to play the Pastorale at a concert in Town Hall next day, and modestly added that he had been "practicing it for ten years now." The performance was a startling revelation to the writer, who never dreamed that such tone colors and subtleties could possibly come out of an organ. It was amazing to see him, at the very height of the composition, while both feet were flying over the difficult pedal passages at that point, use both hands to push off all the great stops in one single, quick movement—the change being covered by the sforzando pedal. This was certainly one way to make up for the absence of general pistons on the organ. Equally unusual was the use of his head, literally, to shut off a single stop in the interest of a long-drawn-out diminuendo at the close of the piece, although it is doubtful if he would have resorted to this trick on the stage of Town Hall.

In these short articles the writer has not attempted in any way to show what he learned through studying with Mr. Farnam, but rather to portray some few of the ideas, views, and characteristics of this great artist, in the hope that they might meet with the interest of an ever-larger number of organists.

NEW CANADIAN BISHOP

Consecration of the Ven. Archibald Land Fleming as first Bishop for the new Canadian Diocese of the Arctic took place in the Cathedral Church of St. John, Winnipeg, on St. Thomas Day. Bishop Rowe was among those taking part, "the Lord Bishop of Alaska, U. S. A.," as the Canadian paper said.

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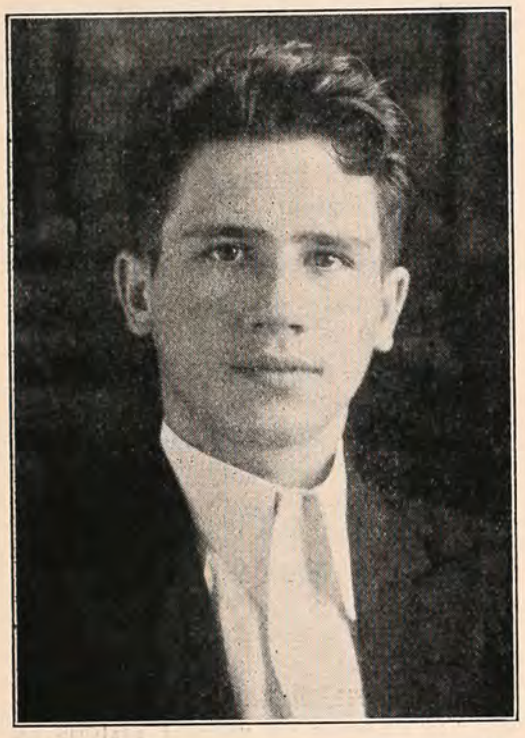
Twenty baptisms and twenty-eight confirmations took place among the Indians on the Standing Rock Reservation in North Dakota this past year.

"Where Is My Wandering Boy Tonight"

"When we stop to consider there are in this country 200,000 young boys separated from their homes seeking employment, it is our desire to help these boys at the beginning of their lives rather than try to effect a cure when it is too late."

These words were written one year ago. They were penned by Mr. George W. Wilkins, Executive Director of our Galilee Mission in Vine street west of Eighth, to the work of which institution of the Diocese he has given nearly



This etching shows one of the roaming boys who is being cared for at Galilee Boys' Home, and who is now attending High School.

twenty-seven years of consecrated service, and from which has radiated a regenerating and rehabilitating religious influence that has reshaped the lives of many thousands of broken and beaten, discouraged and despondent, hopeless and sin-stained men who have sought its shelter. Mr. Wilkins was submitting to the Board of Directors of the Mission a report of his stewardship.

Only a few days before the words were written by this Christian leader a boy sixteen years of age, homeless and friendless, had fainted from hunger on the threshold of Galilee Mission. He was taken in and cared for. His case was investigated. It was learned that both his parents had committed suicide, and the boy had been left to shift for himself. Unable to find a job, he had been compelled to sleep in all sorts of places and, suffering from hunger, had started to beg. Appealing to someone he met on the street, he was directed to the Galilee Mission, and with what energy he had left managed to reach the door of the Mission when he collapsed.

It was out of that incident that the words quoted at the beginning of this article were written, and as they were being written the scope of Galilee Mission's service was extended to meet the needs of the wandering and roaming boys who were taking to the road and, with the approval of the Board of Directors, a Galilee Home for Boys was organized. Its beginnings were quietly formulated, without any public announcement, and, except for the members of the Board of the Mission and a few others who co-operated with Mr. Wilkins, a very limited number of the members of the Church perhaps have known of this work which has been going on at Galilee.

The Thirty-seventh Anniversary of the foundation of Galilee Mission was commemorated on the 27th, 28th and 29th of last month. Those who embraced the opportunity to participate in the anniversary services on either of these nights were able to obtain a more intimate picture of this new work than perhaps can be visualized in this printed information which THE CHURCH NEWS presents, and those who are interested in the Mission's work for boys would do well to visit Galilee Mission at the first opportunity.

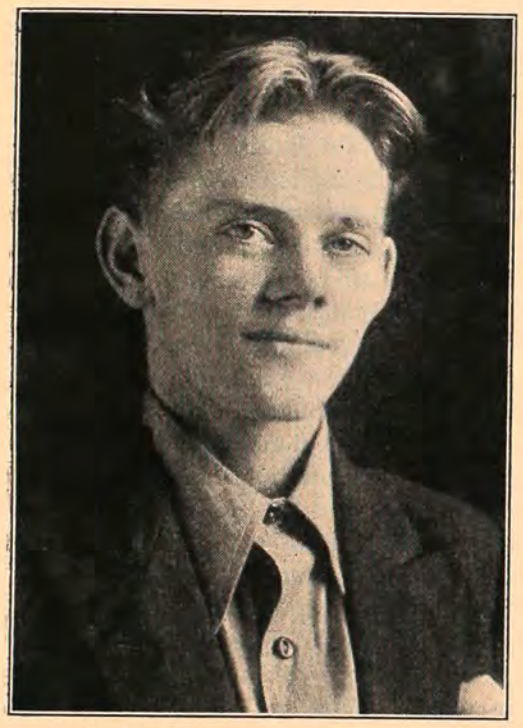
The photographs which accompany this article will, it is believed, give some impression of the kind of missionary work which is being done, together with the information which is here presented. The work was started last April. Since then a total of 114 boys have been cared for at the Mission. At present there are about 29 boys in the home. Since the work was started 45 boys who had been wandering around the country, "hitch-hiking," riding "freights" and making their way as best they could, picking up odd jobs now and then and begging in between, have been adjusted and restored to their families. Of the remainder, 20 were boys the Juvenile Court requested Mr. Wilkins to temporarily provide for, pending adjustments that were being made in their homes, following domestic difficulties between their parents. These boys are back in their homes. The remainder of the 110, exclusive of the 29 now in the home, quit and took to the road again.

The group picture shown are some of the boys still in the home, and in most of these instances it is hoped they will be reunited with their families. The two individual pictures are of boys who were high school students and who, because of economic conditions in their homes, took to the road. Since becoming guests of the home, these two boys have been placed in the high school in this city and are making creditable progress. One other boy among those in the group picture was found by Mr. Wilkins to possess considerable artistic ability, and he is now entered as a student in the Graphic Sketch Club in the old Church of the Evangelists in Catharine street below Eighth. Nineteen other boys, pending the efforts which are being made to restore them to their families, are being usefully employed in various ways about the Boys' Home, and some are being used by Mr. Wilkins as messengers at the city's Shelter for the Homeless, 18th and Hamilton streets, where Mr.

This group shows a number of the boys still remaining in Galilee Boys' Home, pending Mr. Wilkins' efforts to restore them to their families, or where they are homeless, to find steady jobs for them and place them where they come under Christian influence.

Wilkins is looking after the approximately 4000 men who are living there and for which Mr. Wilkins was drafted by the Citizens County Relief Committee to organize and manage. The Galilee Boys' Home lads serving at the Shelter are immediately under Mr. Wilkins' direction there. When their tour of duty ends they return to the Home.

As to the Home itself. While it is part of the Galilee Mission, the building in which the boys are housed and where they sleep and have their meals, is separate from the Mission building, in which men are lodged and ministered to. About two years ago Galilee Mission acquired a large four-story property on the northwest corner of Darien and Vine streets, immediately across the street from the Mission building. This property fronts on Vine street and extends along Darien street almost a half block to near Wood street. This is where the boys live.



This is another of the homeless and wandering boys being cared for at the Boys' Home and who is also now attending High School.

The first floor is fitted up as an office and contains also a lounge and a recreation room. "Jeff" Slagle, as he is popularly called, a graduate of the University of Pennsylvania, with considerable experience as an athletic coach and a teacher in the Upper Darby High School, looks after the physical welfare of the boys and directs their recreation and athletics. They have organized several basketball teams, and the boys have been playing a number of match games with outside teams. Games of all sorts are provided in the recreation rooms. Old Christ Church has opened its Neighborhood House for the use of the boys, as has St. John's Neighborhood House.

The Home provides accommodations for 29 boys at one time. For the most part there are two boys to a room, and several rooms provide accommodations for three boys. Records at the Home show that some of the boys come from long distances from Philadelphia, as far south as Florida and as far west as California. New England also supplied a quota. One of the boys was sent back to the Philippines and reunited with his family. Another boy was reunited to his home in Mexico. One family in California with whom Mr. Wilkins made contact were made happy when they learned their boy was safe, and the father came on immediately when the word arrived. "Thank God," he said, "there is a place like the Galilee Mission and for all that it has done to protect my boy."

BROTHERHOOD ASSEMBLY ELECTION OF OFFICERS

Election of officers of the Diocese of Pennsylvania Assembly of the Brotherhood of St. Andrew to serve for the year 1934 resulted as follows:

President, John P. Goheen, Good Shepherd, Germantown; Vice-President, Charles W. Waterbury, Church of the Saviour; Treasurer, Ronald J. McCarthy, St. David's, Radnor; Secretary, Ernest W. Nicholls, Church of the Saviour; Chaplain, Rev. Stanley V. Wilcox, Rector of St. Paul's, Chester.

Executive Committee: Hugh M. Bellas, St. John's, Lansdowne; John B. Berwind, Trinity Memorial, Ambler; Henry C. Biddle, St. Martin's, Radnor; Rodney T. Bonsall, St. Matthew's, Philadelphia; Charles Cain, St. John's, Lansdowne; E. P. Coggeshell, St. Matthew's, Philadelphia; William A. Cornelius, St. John's, Cynwyd; Percival H. Granger, Church of the Saviour; Samuel Goldsmith, St. Mary's, Ardmore; William Harris, St. John Free Church; Frank H. Longshore, Good Shepherd, Kensington; Edmund B. McCarthy, St. David's, Radnor; Hayden C. Merrill, Church of the Saviour; George W. Morris, St. Thomas, Whitemarsh; J. Lee Patton, St. Peter's, Germantown; George H. Randall, Holy Trinity, Philadelphia; Roger Taylor, St. Martin-in-the-Fields, Chestnut Hill; George Wehmeyer, Epiphany, Sherwood; Charles H. Waterbury, Church of the Saviour; Lewis Worrall, St. Paul's, Chester.

DISCUSS USE OF LENT IN CHURCH SCHOOLS

"The Use of Lent in Our Church Schools" was the subject of a recent discussion by the Commission on Church Schools of the Diocesan Department of Religious Education. The following statements sum up the attitude of this Commission on the Use of Lent:

First, it seems important that the religious efforts of children during Lent should be along positive lines; action, rather than abstinence, doing something rather than giving something up. This might take the form of better preparation of Church School lessons, attending a week-day service regularly, and spending more time in daily meditation.

Secondly, Lent should be stressed as an intensive period of time when pupils can be encouraged to build a good habit to overcome a specific fault; punctuality to overcome tardiness, sharing home responsibilities to overcome carelessness.

Thirdly, Lent should be a time of more thoughtful Christian living rather than a time of gloom. The Penitential Office is better suited to adults.

Fourthly, the Commission asks the question: "Is it possible during Lent to help pupils realize the meaning of individual responsibility for social sin?"

Fifthly, they recommend the Lenten materials from the National Council Department of Religious Education, 281 Fourth Avenue, New York City, for use of the junior and older departments, and suggest that out of this material might develop such activities as:

a. Writing of a pageant or play around the biographies of great missionaries.

b. Planning a Service of Presentation in a class.

c. Preparing for an exhibit of work accomplished in the classes, containing biographical sketches, posters of life in different mission fields, maps, models, diagrams, etc.

d. Sending a box of gifts made in Church School to some mission station.

e. Putting on an assembly at which each class presents to the rest of the school material about one missionary and the country from which he comes.

Sixthly, the Commission recommends that teachers who are searching for further material in this field and for material to be used with Kindergarten and Primary pupils consult Miss Elizabeth Frazier, Room 30, Church House, and write for help from the Missionary Education Movement, 150 Fifth Avenue, New York City.

Lastly, they hope that the Lenten offering may be an experience in the intelligent giving of money to missionary endeavors rather than a period of class or school competitive effort. This high standard can probably best be obtained through carefully planned services of worship on missionary themes, through wise use of materials during the class sessions and through vital missionary activities on the part of the boys and girls.

The Normal School Presents Interdenominational Course

By the Rev. H. L. Johnson
Chairman, Commission on Church Schools

Why am I a Baptist? Why am I a Roman Catholic? Why am I an Episcopalian? For many of us it would be rather difficult to give a reason for the faith that is in us. Some of us are Episcopalians because we were born into Episcopal families. Some of us were confirmed because mother thought we ought "to be done," as one mother expressed it to me over the telephone. Some of us joined the Episcopal Church because we married an Episcopal girl. In every confirmation class there are always a few adults who are seeking confirmation as the result of reasoned choice. They have visited the churches and have sought from pulpit utterances and through the printed page to discover what the churches stood for. Whatever the church of their decision, they are apt to make very loyal churchmen.

The Normal School is presenting as one of its regular classes an opportunity for comparing the individual interests of different religious groups. Assuming the sincerity of people who differ from us in church affiliations, it is a valuable discipline in tolerance as well as of educational importance that we, who are teachers, should learn to appreciate that finest in other groups which is stimulating spiritual growth. Our broader sympathies will make us better teachers.

Three of our ten speakers have already shared with the class something of the essentials which make their religious groups unique and which comprise the reasons for their present virile church life. The Reverend Louis W. Pitt, of St. Mary's, Ardmore, Chairman of the Department of Religious Education, led off the discussion in behalf of the Episcopalians. He immediately set the standard for future Thursday evenings by challenging the class to give their reasons for being members of the Episcopal Church. Dr. Walter Haviland, Director of the Friends Select School, was a welcome guest. His quiet, impersonal and objective treatment of his subject made one realize the power of the Society of Friends. Dr. Robert B. Whyte, Pastor of Calvary Presbyterian Church, Fifteenth and Locust streets, was especially attracted to the school when it was explained to him that we did not wish a lecture but a conference in which there could be extended discussion. He certainly lived up to the plan and gave us a most interesting hour.

During February we shall have three guest speakers. Dr. W. Galloway Tyson, of Calvary Methodist Episcopal Church, will speak on February 8. He comes with the highest recommendations, those of Bishop Richardson. The Bishop was ever so anxious to take the assignment himself, feeling that the opportunity was a seminar of greatest value in interchurch understanding. His calendar and that of the Normal School simply could not be made to fit. He commends Dr. Tyson to us "as a man thoroughly equipped to represent that which is of special significance in our group of Christian people."

Rev. Dr. C. P. Wiles

The Reverend Father John Bonner, the head of the Catholic Parochial School, Nineteenth and Wood streets, will be our guest on February 15. Father Bonner is especially interested in sharing with us the aims and ideals of the parochial school system. We are particularly fortunate in having one of his outstanding leadership in the field of parochial schools come before us.

It was our hope to persuade Dr. Reed F. Landis to represent the Congregational Church. He felt, however, that the hours presented such splendid possibilities that we should have what he described as "the man most fitted to speak for Congregationalism." He has secured for us Dr. Harry W. Myers, Jr., at one time Director of the Congregational Church Extension Board and now Pastor of the Pilgrim Congregational Church of Philadelphia. Dr. Myers will be with us Thursday, February 22.

Every Thursday evening is going to be as good as the last and perhaps better. Outstanding men are coming before us and each with strive to do a useful and an illuminating piece of work. I have been impressed, as I have telephoned this Church Board and that, this minister and that, with the interest manifested as well as the evident desire to secure for me the best representative.

This was expensively true of the Baptist Board, for my telephone bill jumped considerably as I pushed along towards securing the right man to tell us of the history and present contribution of the Baptist Church. Everyone talked up Dr. A. J. R. Shoemaker, and we have him signed up for March 1. He is Director of Leadership Training of the American Baptist Society. Finding a date that would suit both was indeed a struggle, but he was so keen to come that he accomplished some substitutions on his busy schedule.

Rabbi Marvin Nathan, whose photograph appeared in the last issue of The Church News, has given us Thursday, March 8. I believe many people will register for the whole course just to hear Dr. Nathan. If he will accept our invitation for supper, I shall try to persuade him to address the supper group as well.

Our guests seem so shy about letting us have a photograph for The Church News! Dr. Shoemaker told me that the Baptist Board had been bothering the life out of him for an official cut, but so far he had escaped! Fortunately Dr. C. P. Wiles succumbed and we present him to you in these pages. He will represent the Lutheran Church. As Head of the Educational Board of the Lutheran Publication Society he is in touch with the progress of his Church over a wide field. We shall hear him on March 15.

Our last guest and speaker, on March 22, is Dr. F. R. Griffin, of the Unitarian Society. In suggesting the 22nd of March to Dr. Griffin, he said: "But, wait, that comes in Lent!" Just think how revealing that exclamation is! Twenty years ago, even ten years ago, can you imagine a Unitarian minister being concerned over piling up his Lenten engagements? Well, it is a symbol of the changes that have come and that are coming. I remember Dean Hodges, of the Cambridge Seminary, saying once: "Yes, the Episcopalians and the Unitarians are constantly drawing closer together." The Dean did not suggest who was doing the moving! But, in any case, we who have the privilege of hearing Dr. Griffin and our other guest speakers, are bound to be much more understanding in our interchurch relationships.

Structural Defects Compel Demolition of Old Churches

During the past month, as a result of structural defects, workmen have been engaged in demolishing two old church buildings, neither of which has been used for services for some time. One is the old Transfiguration property in Woodland avenue near Walnut street that was formerly used as a Student Chapel while the Rev. Dr. John R. Hart was in charge of the Episcopal Church work among the students at the University of Pennsylvania. The other property is the old church used by the congregation of St. Barnabas, Third and Dauphin streets, until, several years ago, the services and work of this parish was concentrated in the newer and larger property directly across the street on the northwest corner.

The Transfiguration in its beginning dates back nearly sixty-two years, and in its time was served by a number of outstanding clergy. The Rt. Rev. Charles Fiske, Bishop of Central New York, was its Rector in the early period of his ministry, and Rev. Dr. Royden K. Yerkes, a member of the Faculty of the Philadelphia Divinity School, also served as Rector for a time. The work had its origin in the spring of 1872, when a few children were gathered together as a Sunday School class by some women at the home of Mrs. Virginia Bonaffon, 3230 Woodland avenue. Before the end of that year the class was moved to a frame chapel located in Chestnut street over the present tunnel of the Pennsylvania Railroad.

Before long friends of the Sunday School purchased the building, and starting April 30, 1873, evening services were thereafter conducted regularly, in addition to the Sunday School. In January, 1875, the Rev. Dr. Thomas K. Conrad became Rector, and in the following May a Charter was granted to the "Rector, Church Wardens and Vestrymen of the Church of the Transfiguration." In that same month the lot in Woodland avenue was purchased, and in August, 1875, the frame chapel was moved to the site. Services were continued at the new location until May, 1877, when the Vestry, having determined upon the erection of a new building, the frame building was demolished and ground was broken for the church which is now being removed.

The cornerstone of the Transfiguration was laid in June, 1877, by the late Bishop Stevens. During the demolition of the building last month the contents of the cornerstone were recovered and were brought to the Church House to be placed in the custody of the Registrar of the Diocese, the Rev. A. H. Hord. In addition to a copy of the *Episcopal Recorder* of June, 1877, there was an interesting collection of old photographs, which included the Bishop of the Diocese at that time, the Rector of the Parish, Dr. Conrad, and the following members of the first Vestry:

E. F. Jefferis, Rector's Warden (pro tem); E. G. Walters, Accounting Warden; and Messrs. S. Bonaffon, Jr., John A. Bell, J. Morris Harding, W. P. Conover, Jr., J. Hutchinson Kay, H. C. Billings, E. W. Patton, Wm. H. Haverstick, Ellis P. Phipps, Louis C. Massey. There were also photographs of Rutherford B. Hayes, President of the United States; W. A. Wheeler, Vice-President; General John F. Hartranft, Governor of Pennsylvania, and Wm. S. Stokeley, Mayor of Philadelphia.

In the passing of the years the residential character of the neighborhood changed and it languished as a parish work. It was closed for a time, and in 1921 it was re-opened as a chapel for student work under Dr. Hart, and was continued as such until about two years ago.

The cornerstone of the old St. Barnabas Church, when it was turned over to the present Priest-in-Charge, the Rev. Albert W. Eastburn, disclosed an interesting Minute concerning the early history of the work. This record says in part:

"St. Barnabas Mission was organized through the auspices of the Episcopal Hospital Mission in October, 1875. Miss C. C. Biddle, the faithful worker in this section of the city, brought the idea of the Mission to a successful completion. Miss Elizabeth Biddle took at once an active part in the matter and visited from house to house the people, thus breaking the soil which has brought forth such gold for it. Rev. B. T. Hutchins, then a Divinity Student at West Philadelphia, took charge of the Mission. The first Sunday there were thirteen scholars in the Sunday School. Today, St. Barnabas Day, June 10, 1876, in eight months from the organization, there are upwards of 200 on the rolls."

At this point the Minute records that Mr. Hutchins was Ordained to the Diaconate in the Episcopal Hospital by the late Bishop Stevens. "The chapel was crowded," the Minute states, "it being the first ordination in the Hospital. It was of great interest."

The first home of this work was in a private house, 2323 N. Second street. "We first took the front room (lower) of the house," is noted on the Minute, "then we knocked out the partition leading to the Dining Room. Then the partition, which separated the Kitchen from the Dining Room. Those rooms were used when we held service, and the place every Sunday night was crowded. On June 10, 1876, every room in the house (which is three stories) was occupied, either for classes of the main school or Bible School, excepting the bathroom, which is used by Mrs. Hutchins for her Young Ladies' Class."

The Minute, evidently prepared by the Minister-in-charge, adds: "We have celebrated all the festival days and I feel we cannot have too frequent services. The people, especially the working class, appreciate them." Continuing, the Minute speaks of the need of a new church, and adds: "The parish is bounded on N. by Lehigh Avenue, S. by Berks St., E. by Front and West by 6th St. There are 50,000 people in this district without an Episcopal Church.

BISHOP TO INSTITUTE THE REV. R. G. DAVIS

The Bishop has appointed Friday, February 9, at 8 P. M., for the Institution of the Rev. Reginald G. Davis as Rector of the Church of Our Saviour, Jenkintown. Mr. Davis was recently called to the rectorship of this parish following the death last summer of the Rev. George A. Hanna. Prior to his coming here, Mr. Davis was Rector of Trinity Church, Carbondale, in the Diocese of Bethlehem. The Rev. D. Wilmot Gateson, Rector of the Church of the Saviour, West Philadelphia, will preach the sermon at the Service of Institution, and the keys of the church will be given the new Rector by Mr. Henry C. Gibson, Accounting Warden of the parish. A number of the clergy of the Diocese will be present at the Institution.

CONFIRMATIONS, DEC. 31 TO JAN. 21, INCLUSIVE

December		
31.	Holy Nativity, Rockledge	19
31.	Redemption, Philadelphia	11
January		
5.	St. John Free	
7.	St. Paul, Chestnut Hill	41
7.	St. David, Manayunk	11
10.	Holy Innocents, Tacony	23
12.	St. Paul, Aramingo (including 2 received)	15
14.	Huntingdon Valley, Meadowbrook	
14.	All Souls	13
14.	All Saints, Crescentville	14
19.	Annunciation	3
21.	St. Martin-in-the-Fields, Chestnut Hill	30
21.	House of Prayer, Branchtown	13
21.	Christ Church and St. Michael, Germantown	29

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

AUXILIARIES ASKED TO JOIN IN WORLD DAY OF PRAYER

Mrs. John E. Hill, President of the Woman's Auxiliary of the Diocese, has asked all members of the Auxiliary to keep the "World Day of Prayer" on February 16, when all Christians are asked to unite in a fellowship of prayer the world round. The "Call of Prayer" is issued by the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions of North America, and the National Council of Federated Church Women. Copies of the Call and of the Program may be obtained at the office of the Woman's Auxiliary.

Another important event to which Mrs. Hill directs attention is the Second Institute on Parent-Child Relations, which will be conducted by Dr. Garry Cleveland Myers, of Cleveland College, Western Reserve University, on February 6, 7 and 8, from 10 A. M. to 5 P. M. The Institute will be in Arch Street Methodist Episcopal Church, Broad and Arch streets, under the auspices of sixteen Interdenominational Community Mothers' Councils, and sponsored by the Woman's Interdenominational Union of Philadelphia and vicinity.

THE SUPPLY DEPARTMENT

The Department feels that the Alaska box should be the best box sent this year, partly on account of the cost of shipping things such a distance, but chiefly because the warmest and best garments are needed in such a severe climate. At present this box is in the position of "A Man Without a Country." The Domestic Committee says it is foreign, and the Foreign Committee claims it is still domestic. Therefore, we are appealing to everyone to help us send a really marvelous box to this clergyman and his wife in Juneau.

There are six other persons who have not yet been cared for.

By sending us a postal a few days in advance, your allotment will be wrapped up by the time you are ready to call for it.

ADELINE P. PAUL.

HOSPITALITY COMMITTEE

The Hospitality Committee, of which I am Chairman, is most anxious to have the names of those who would like to have the opportunity of entertaining the visiting missionaries. We feel that it is a great privilege to come into a closer contact with the men and women who are actually in the Mission Field. If you think that at some time you would like to offer hospitality to a visiting Missionary, will you let me have your name, so that I may call upon you when the opportunity arises?

MRS. THOMAS MCCRAE,
1929 Spruce Street, Philadelphia.

ANNUAL MISSIONARY DAY

The Annual Missionary Day of the Woman's Auxiliary will be observed on Wednesday, February 21, in The Church of the Holy Trinity, 19th and Walnut streets, Philadelphia.

10.15 A. M.: Holy Communion; Celebrant, The Rev. Howard R. Weir, Rector of The Church of the Holy Trinity. Sermon, the Rev. Joseph Fort Newton, D.D., Co-Rector, St. James Church, Philadelphia.

11.45 A. M.: "The Diocese; Its Needs and Opportunities," Mr. Spencer Ervin, Vice-President, Executive Council of the Diocese.

12.15: Noon-day Meditations and Intercessions, The Rev. Franklin Joiner, D.D., Rector, St. Clement's, Philadelphia.

12.45 P. M.: Box Luncheon in Holy Trinity Parish House, 217 So. 20th street. Sandwiches, coffee or tea on sale; proceeds for Unemployment Committee.

2 P. M.: "The Opportunity of the Church in China," The Rev. John Magee, of Shanghai, China.

2.45 P. M.: "The Opportunity of the Church in the Rural Field," The Rev. Goodrich Fenner, of New York.

AUXILIARY COMMITTEES' SCHEDULE OF MEETINGS

Feb. 7, 10.30 A. M.: Colored Committee, Church House. Speaker, Archdeacon Baskerville.

Feb. 7, 10.30 A. M.: Diocesan Committee, Holy Trinity Parish House, 217 S. 20th street. Speakers, Miss Deane for the Italians, Miss Ormsby for the Jews, the Rev. E. M. Baczewski for the Poles.

Feb. 14, 10.30 A. M.: Domestic Committee, Church House. Speaker, the Rev. Charles H. Collett, of the Field Department of the National Council.

Feb. 21, 10.30 A. M. to 4 P. M.: All-Day Missionary Meeting of the Woman's Auxiliary of the Diocese in Holy Trinity Church. (See special announcement in this department of THE CHURCH NEWS for details.)

Feb. 28, 10.30 A. M. Indian Hope Committee, Church House. Speaker to be announced later.

THE SUPPLY SHOP

The Shop invites you to inspect its 1934 stock, which we have tried to make more interesting than ever. We have very charming and unusual articles for wedding gifts, in prices ranging from $2.00 to $12.00. Our only higher-priced article is one lovely linen set (table covers and napkins), beautifully embroidered in the "Ouvoir de L'Eglise d'Haiti," which has been reduced almost one-half to $35.

We have sold many dollars' worth of mission goods during the past year, and hope we will do even better for the missions, as well as for our Shop, during this current season. We will soon have an interesting display of Indian articles and shall be very glad to come to any parish for a sale bringing our mission goods, but we ask for a few days' notice.

We still have a stock of 1934 calendars, and we have, too, candles, both for church and home use, that can be had in all sizes and colors. Homemade candies and cookies can be found here at any time, and we shall be glad to fill your orders for fancy cakes.

We also take orders for the Church Farm School stationery. The School is now making very attractive note paper, which is becoming very popular, and we shall be glad to show it to you here.

MRS. THOMAS N. WALKER.

JUNIOR AUXILIARY HOLDS CONVOCATIONAL MEETINGS

The Junior Woman's Auxiliary on January 29 began a series of meetings in the different Convocations with Miss Sallie Deane, Chairman of Junior Work in the Province of Washington, of which Province the Diocese of Pennsylvania is a part. The meetings will be continued this month, and groups from churches that have no Junior Auxiliaries are invited to attend these meetings, and it is hoped they will be inspired to form Junior Branches.

The following meetings have been arranged:

Feb. 5, at 8 P. M.: St. David's, Wayne.

Feb. 6, at 8 P. M.: All Saints, South Philadelphia.

Feb. 7, at 1 P. M.: Junior Woman's Auxiliary Executive Board, Room 21, Church House.

Feb. 12, at 8 P. M.: Trinity, Swarthmore.

Feb. 13, at 8.15 P. M.: Church of the Resurrection, Philadelphia.

Mrs. J. B. West, of Trinity, Swarthmore, is Chairman of the committee. Miss Elizabeth Jenks, of St. Peter's, Germantown, represents the Germantown Convocation; Mrs. William Meckling, of All Saints, South Philadelphia, the South Convocation; Miss Emma Brehm, of the Church of the Resurrection, the North Philadelphia Convocation; Miss Jane Morris, St. David's, Wayne, the Chester Convocation.

Anyone interested is urged to come to one or all of these meetings, and any church desiring to send representatives to any of the meetings is asked to communicate with Mrs. J. B. West, Swarthmore, Pa.

T. F. THOMAS, *Secretary.*

CHURCHWOMEN'S CLUB ARRANGES LENTEN TALKS

The Rev. Dr. Leicester C. Lewis, Rector of St. Martin-in-the-Fields, Chestnut Hill, will conduct a series of six Lenten Talks, beginning Tuesday evening, February 13, at 8 o'clock, at the club, 134 South Twenty-second street, and continuing on each Tuesday until and including March 20. His general subject will be "The Teaching of the Prayer Book." The special subject on each Tuesday follows: February 13, "Pages We Generally Skip"; February 20, "The Choir Offices"; February 27, "The Occasional Offices"; March 6, "The Lesser Sacraments"; March 13, "Holy Baptism and Holy Communion"; March 20, "Holy Communion."

On February 6, at 8 P. M., at the clubrooms, operatic selections will be given by two members of the former Philadelphia Grand Opera Company.

At the annual meeting on January 9 the following officers were elected to fill vacancies of the retiring officers: Second Vice-President, Mrs. Clinton Rogers Woodruff; Corresponding Secretary, Miss Matilda Sellers; Treasurer, Miss Helen Plumly; Board of Directors, Mrs. Matthew Randall, Mrs. Samuel Risley, Mrs. George W. Breed, Miss Elizabeth Smith, Mrs. W. Williams Leech, and Mrs. J. Alison Scott, Jr.

Phila. Hospital Unit of Elizabeth Price Martin League Affiliates with Co-operative Group in City's Hospitals

Under the direction of a Central Committee, together with the Woman's Advisory Council of the Department of Public Health and the Chaplains of the city's hospitals, all social service groups ministering to patients in the Philadelphia General Hospital, the Philadelphia Hospital for Contagious Diseases and the Philadelphia Hospital for Mental Diseases, have been united under the name of "The Co-operative Association of the City Hospitals."

The new association was formed at the suggestion of Dr. W. G. Turnbull, head of the city's hospitals. All of the groups will preserve their respective organization, and the main purpose of the co-operative plan is to enable each of the groups to assume responsibility for definite areas of service and to avoid duplication and overlapping. In effecting the organization, Philadelphia Hospital Unit of the Elizabeth Price Martin League for Service of the Diocesan Committee of the Woman's Auxiliary was honored by being given representation on the Central Committee of "The Co-operative Association." Mrs. Frederick S. Fox, Chairman of the Philadelphia Hospital Unit of the League, is one of the five members who comprise the Central Committee.

Formation of "The Co-operative Association" was effected at a special meeting called by the Woman's Advisory Council on the recommendation of Dr. Turnbull. About 75 organizations and groups were represented at this meeting. It was understood that all organizations or groups wishing to work in the city's hospitals will become members of "The Co-operative Association."

Discussing the new organization, Mrs. Fox said: "So far as the Elizabeth Price Martin League is concerned, it has our hearty approval. It will mean more effective service, and assigning each of the organizations and groups working in the city's hospitals to definite responsibilities will not only avoid duplication and overlapping, but what is perhaps best of all, no patient in any department of the hospital in need of service will be overlooked. There will be, under the co-operative plan, a continuance of the work which the League for Service has been doing, but it will be intensified to meet the demands of the time and there will be new objectives. The League will continue to look after the Maternity Department and the babies, and also will have the Men's Nervous Department and the Men's Tuberculosis Cottages at Second and Luzerne streets.

"Dr. Turnbull was especially anxious that the League should be helpful at the Christmas season, and the work we were able to do brought to all our members and to those we served a great joy. We were able to bring cheer into the lives of about 500 patients; each of the 53 babies received substantial gifts; the mothers received well-filled bags containing necessary and sensible articles; the patients in the Men's Nervous were generously remembered, and the men in the T. B. cottages also received necessary and useful gifts. In addition there were Christmas dinners, new clothing and toys to families connected with our follow-up work of the babies.

"The League is especially grateful to the Emerson Club for the Christmas Party it sponsored for the 25 children belonging to families connected with our follow-up work. Mrs. Frederick S. Spellisey, Chairman of Welfare of the Emerson Club, arranged with Miss Mary Christopher, Mrs. John H. Neill and Mrs. Harry W. Jones, of the League for the transportation of the children. Surely the heart of the Christ Child was very near and dear to everyone present that afternoon. This was only one of the many helpful things the Emerson Club has done for the League, and our members extend to them a thousand thanks."

At last month's meeting of the Diocesan Committee of the Woman's Auxiliary, Mrs. Fox asked for garments for the babies at the Philadelphia General Hospital. The response was immediate. Within a week complete layettes were received from All Saints, Torresdale; Emmanuel, Holmesburg; the Churchwoman's Club, and from the New Century Club through Mrs. Lewis R. Dick. Miss Dickson, of the Unemployment Committee, also gave fine co-operation. Bundles of beautifully made garments came from the Auxiliaries of the Good Shepherd, Rose-

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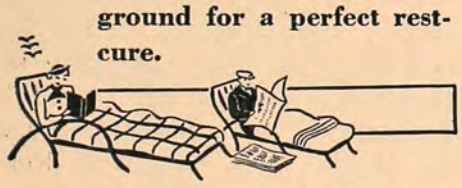

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mont, and St. George's, Ardmore. Reports were received of more garments on their way from other churches and organizations and individuals. Mrs. Fox, on behalf of the League members, desires to express their most grateful appreciation for everything which has been done, and assures all who may be willing to help in the work of the League that their contributions will be also greatly appreciated.

1934 WEEK FOR THE BLIND

For the information of the many members of the Church in this Diocese who aided in making last year's Educational Week for the Blind so effective, especially on Episcopal Church Day, Mrs. Frederick S. Fox, who was Chairman for the Episcopal Church group, announces plans are already under way for the Seventh Annual Educational Week, which will be observed in March, the exact dates to be announced later.

Mrs. Fox hopes that everyone who so generously helped to make Episcopal Church Day so outstanding a year ago will at once direct efforts to do so again this year, and to endeavor also to interest others to come to the exhibition on the day set apart for the Church and participate in the luncheon. The committee of which Mrs. Fox is Chairman is counting upon having at least 1000 members of the Church present at the Episcopal Church Day luncheon. Mrs. Fox will be glad to give any information to any one as to details, and will welcome offers of co-operation or donations. Her address is 6437 Sherwood Road, Overbrook.

CHURCH PERIODICAL CLUB

The annual meeting of the Church Periodical Club was held in the Church House on Friday, January 12, Mrs. A. F. Kempton presiding.

Despite the depression and the fact that nine parishes failed to send in their reports, it was gratifying to learn that the general report this year has gone far ahead of the two previous years, showing that, though money may be scarce, the Secretaries have truly labored and achieved results.

Holy Trinity, Rittenhouse Square, heads the list for the individual giving and sending of magazines; St. John's, Lansdowne, is the highest in the giving and sending of books, and the Church of the Redeemer, Bryn Mawr, tops the list of odd and loose magazines. After the meeting, all the members partook of a delicious luncheon.

DEATH OF MISS BEASLEY, AGED PARISH WORKER

Burial services for Miss Anna Bancker Beasley, for many years a communicant and worker in St. Luke's Parish, Germantown, were held in St. Luke's Church on January 3, the Rev. Wallace E. Conkling, Rector of the parish, officiating. Miss Beasley died on December 31 at her home, 374 Church Lane, Germantown, at the age of 84 years. For a great many years up to the time of her death Miss Beasley was the delegate from St. Luke's Parish to the Bishop White Parish Library Association. She was a daughter of the late Rev. Frederick Beasley, D.D., sometime Rector of All Saints Church, Torresdale. The interment was in the family lot in the churchyard of All Saints, Torresdale.

LEAGUE OF THE ISOLATED

The next meeting will be held at the Church House on Wednesday, March 7, at 2 o'clock.

If anyone has "Dicket," by Jane Abbott; "Pat of the Silver Bush," by L. M. Montgomery; "You Make Your Own Luck," by Elsie Singmaster; "Jumping Off Place," by Marion Hurd McNeely, or any really nice books for young people—not modern problem novels—or for children, that they wish to give or lend to our Library, we will be most grateful.

LETITIA GLENN BIDDLE.

FEBRUARY CONFIRMATION APPOINTMENTS

The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, will assist Bishop Taitt in taking the following Confirmation appointments for February:

February 7.—Wednesday.
Evg.—Kensington, Emmanuel, Visiting Bishop.

February 9.—Friday.
Evg.—Phila., St. Augustine, Visiting Bishop.

February 11.—Quinquagesima Sunday.
A. M.—Kensington, St. Luke, the Bishop.
A. M.—Germantown, Good Shepherd, Visiting Bishop.
P. M.—Somerton, St. Andrew, the Bishop.
P. M.—West Phila., St. George, Visiting Bishop.
Evg.—Phila., St. Gabriel, the Bishop.
Evg.—West Phila., St. Andrew, Visiting Bishop.

February 14.—Ash Wednesday.
P. M.—Angora, Church Home, the Bishop.
Evg.—Wyncote, All Hallows, Visiting Bishop.
Evg.—Phila., St. Monica, the Bishop.

February 16.—Friday.
Evg.—Phila., Prince of Peace Chapel, Visiting Bishop.

February 18.—First Sunday in Lent.
A. M.—Frankford, St. Mark, the Bishop.
A. M.—Mt. Airy, Grace, Visiting Bishop.
P. M.—Phila., St. Bartholomew, Visiting Bishop.
Evg.—Mayfair, Resurrection, the Bishop.
Evg.—Phila., Advocate, Visiting Bishop.

February 20.—Tuesday.
Evg.—Phila., St. Elisabeth, the Bishop.

February 21.—Wednesday.
Evg.—Haddington, St. Barnabas, Visiting Bishop.

February 23.—Friday.
Evg.—Bustleton, St. Luke, the Bishop.
Evg.—Kensington, Good Shepherd, Visiting Bishop.

February 25.—Second Sunday in Lent.
A. M.—Phila., St. James, the Bishop.
A. M.—Overbrook, St. Paul, Visiting Bishop.
P. M.—Phila., Holy Trinity, Chapel, the Bishop.
P. M.—Phila., St. Michael and All Angels, Visiting Bishop.
Evg.—Phila., Transfiguration, the Bishop.
Evg.—Hestonville, St. James, Visiting Bishop.

February 28.—Wednesday.
Evg.—Wissinoming, St. Bartholomew, the Bishop.
Evg.—Elmwood, St. Cyprian, Visiting Bishop.

Widely separated Church school children in Montana now have their own mimeographed paper, *The Correspondence Church School Courier,* no less. Much of the material in it is written by the children themselves. The cover has an outline map of Montana showing where the children live.

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Attendance of Girls' Friendly Society at General Convention

By Madeleine T. Spiess

The Bishop of the Diocese pointed out in his Message in the January issue of The Church News that this year's 150th Anniversary of the first meeting of the clergy and laity for the formation of a National Church is of so great importance that the General Convention will hold its Triennial session in Atlantic City beginning October 10.

This announcement is of immediate interest and importance to every member of the Girls' Friendly Society in the Diocese of Pennsylvania. As one of the important women's societies of the Church, it is preparing, at the national headquarters, for an active part in this great conclave of Church leaders. As the sister Diocese of the Diocese of New Jersey, and a big sister at that, we must begin at once to think what the G. F. S. will do to interest its members and to plan ways and means of having just as large a representation present, at least on the opening day, as possible.

From a total membership of more than 2500 in the Diocese, certainly there will be one, if not two, G. F. S. specials leaving the railroad station in Philadelphia on the morning of the Convention's opening day. This would mean some 1000 G. F. S. members setting aside that one day and sufficient capital for the day's outing ($5 should cover it). This is certainly the first time in the lives of most G. F. S. members that the General Convention has been near enough home for the majority of them to even think of attending. It is an opportunity that may never occur again for a great many years—an opportunity for each G. F. S. member to gain inspiration from observation and participation in this great Triennial meeting of our beloved Church, and to see the House of Bishops and the House of Deputies in active session.

All the day through, every minute will be crowded with interest in one direction or another in the setting forth of the Church's activities. Let the leaders in every Branch seek to inspire their members to start at once to seek ways and means to send a representation, so that every Branch may be represented. Other Diocesan Organizations are putting aside just a small coin that may be spared at each meeting by interested members from now until October. Why not try a similar method of providing for the day when it comes!

Our own Bishop Taitt is hoping that Pennsylvania will send some 20,000 for the first day of the Convention. Let the Girls' Friendly Society see to it that he is happy and proud of its delegation to this great Church celebration.

Your President is a member of the G. F. S. General Convention Committee, its Chairman being Mrs. William Walter Smith, Vice-President of the National Society, and Mrs. Morton S. Lewis, of Elizabeth, N. J., is Chairman for New Jersey.

Social Service Evening

The Girls' Friendly Society in the Diocese will give a Social Service Supper on the evening of February 27, in Holy Trinity Parish House, 20th street below Walnut. The supper will be at 6 o'clock and will be followed by two addresses. One of the speakers will be Miss Charlotte Carr, Secretary of the State Department of Labor and Industry, who will speak on what the NRA is doing for women and girls in industry in the State. Another speaker, Mr. Victor Abel, will speak on "Rebuilding Slum Areas." A large attendance is hoped for, and visitors will be very welcome.

Miscellaneous Notes

Mrs. Spiess, representing the National Girls' Friendly Society, was in Louisville, Kentucky, from January 22 to 25, and was accorded the privilege of addressing the Diocesan Convention, then in session, on "The Girls' Friendly Society Today and What It Has to Offer the Church." Mrs. Spiess also spoke at the annual meeting of the Woman's Auxiliary of Kentucky on "How to Interest Girls and Young Women in the Church."

* * *

The Senior Members Club at their meeting on January 10, in an effective Candle Light Service, inducted the following officers to serve two years: President, Miss Miriam Levy, St. Barnabas Branch, West Philadelphia; Recording Secretary, Miss Ellen Williams, Holy Trinity Branch, Philadelphia; Corresponding Secretary, Miss Ida Landenberger, St. Stephen's Branch, Philadelphia, and Treasurer, Miss Emma Spiess, Old St. Paul's Branch.

* * *

Diocesan organizations planning Lenten meeting or discussions on Japan will find splendid and ample material in the January and February issues of the *G. F. S. Record,* which may be obtained at the G. F. S. Room in the Church House.

* * *

New Branches have been formed at Trinity Church, Collingdale, and at St. Stephen's, Clifton Heights. A second Candidates' Class has been started at St. Peter's Church, Weldon, in charge of Miss Dorothy Kohl.

(Continued from page 149)

that this primary and fundamental fact removed the Anglican Communion once and for all from the group of Protestant Communions and swung it specifically and fairly into the orbit of Catholic Christianity.

What is the vital thought in this Doctrine of the Apostolic Priesthood? Surely we are not concerned about terms. Of course, there has been much fluidity in the terms, and, indeed, there is still this confusion right down to our own day. The Minister who reads the Epistle at a Choral Eucharist is still frequently termed the Sub-Deacon, though in most cases he is a Priest, may legitimately be a lay reader, and on occasions is an Archbishop. We have all known Archdeacons who were Priests, and have read in the early life of Thomas à Becket that as a layman he was Archdeacon of Canterbury. Arch-priests in both the Eastern and Western Churches are generally Bishops, and Bishops, especially in England, are frequently Canons and Vicars. In Washington we even have one who is a Warden. I mention these truisms merely to drive home the truth, that terms and titles are of little final value in this problem. Actually they mean very little at any time, and in a Greek speaking society must have meant much less, with the fluidity of common and secular connotation. "Superintendent," "old man" and "servant" are hardly explicit theologically, even if you capitalize them.

If, then, terms and titles are admittedly of the most minor interest in the question of the Ministry, what is the abiding content of the Order of Priesthood, which I am bidden by the Prayer Book to declare to you to be "necessary in the Church of Christ"? I should sum up the whole philosophy of the historic concept of the Ministry in one word: "Authority." Back of all question of terms and back of all variability of function lies the fundamental point of Authority. What the Church means by her Doctrine of the Apostolic Ministry is simply that only those have the right to minister in holy things who have been authorized to do so by those with the right to give such authorization. That, and nothing more or less than that, is the Doctrine of Apostolic Succession. This Doctrine is not concerned at all with the number of grades in the ministry, whether they be three, three hundred, or only one. In the early days of the Apostolic Church there was apparently only one Order of Ministers. In the sixth chapter of Acts we find clearly two. In the letters of St. Ignatius of Antioch there is a glimpse of an emerging third. Later on, in wide sections of Christendom, these were developed into seven. It would in no way affect the Doctrine, or the Fact, if a further development were carried out to seventy, or if all the functions of the Ministry were shrunk back into one order. So long as the principle of authority is clearly preserved, the most orthodox theory of the Ministry may admit of a well-nigh unlimited number of permutations and combinations.

Can such a concept of an Authorized Ministry stand the investigation of modern scholarship? I am absolutely confident that it can, because, despite every bit of discussion as to minor points, the old challenge (was it not Hooker's?) of the Sixteenth Century still holds true. It is literally impossible to produce anything like conclusive evidence that, up to the Reformation, any community of Christians was for any considerable length of dom as an orthodox Church, whose clergy did not claim Episcopal authority transmitted from the Apostles. This is a fair and definite challenge, and it has still to be met. It is merely idle to quote against it some obscure case, obviously transient, at some remote spot under peculiar circumstances. One has no need to imagine primitive Christian missionaries going out to evangelize the heathen with copies of the Canon Law of Holy Orders under their arm.

Yet it is extremely significant to observe that so soon as a community is evangelized, and so soon as it does get into touch with the thought and practice of the rest of Christendom, one by one these abnormalities disappear. If, for instance and hypothetically, the Church in Alexandria for some years before 200 did not hold to the necessity of Episcopal Ordination, it was merely running counter to the whole development of organized Christianity, and this Church would have very shortly found itself outside the family life of Christendom had it not conformed itself to the otherwise universal practice. Equally and by way of hypothesis, if it were clearly and definitely proved that in the course of four centuries since the Reformation, three or possibly four ministers without Episcopal Ordination had been allowed to officiate at Anglican altars, this fact would affect neither the Doctrine nor the Fact of Apostolic Succession among us. It would simply point out that in certain circumstances our discipline had been lax, which we might, indeed, regret, but about which we need hardly worry.

Granting, then, that the heart of the thought of the historic Priesthood is the concept of authority, and granting further that this concept is entirely able to stand the scrutiny of the keenest investigation, what is its religious value? Why did it forge so strongly into the consciousness of the early Christians? Just, I believe, because they were so passionately devoted to the historic Jesus. He Who had come down from Heaven as the Incarnate Lord, had broken into human history in time and space, had lived a life in history, and had mingled in the history of other men. His religion, from His life and in His Spirit, had leapt into the lives of the Apostles, and whatever they did, the community felt the Lord inspired them to do. When they, in turn, commissioned others to carry on their work, their vividness of historic relationship with the Jesus of Nazareth and of Jerusalem was never lost. It

(Continued on page 166)

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(*Continued from page 147*)

loyal Churchman, he has ennobled life for all who knew him with a challenging example.

We, the Board of Directors of the Galilee Mission, from long and intimate association with Mr. Bonsall, desire to put on record this expression of our profound admiration and affection for one who was not only the progressive administrator, and helpful unifier of conflicting purposes, but as well the ever-eager lay-evangelist, whose abounding philanthropy was motivated and sustained by his ardent faith. He was the foremost and last surviving member of that notable group of the Brotherhood of St. Andrew who in 1897 inaugurated the Galilee in the heart of Philadelphia's tenderloin. For these thirty-seven years he has been the guiding genius of its board, and has made the Mission an unsurpassed center of regeneration for battered manhood.

We can but pray God for the grace to carry on and enlist worthy successors for the years to come, the while we extend our tender sympathies to his bereaved family and invoke for them the sustaining consolation of our heavenly Father.

LOUIS C. WASHRURN,
GEORGE W. WILKINS,
WAYNE B. HUGHES.

Evangelical Education Society

At the January meeting of the Board of Managers of the Evangelical Education Society of the Protestant Episcopal Church the undersigned were appointed a committee to prepare a resolution expressing the society's sympathy and great sense of loss in the death of Mr. Bonsall.

We therefore transmit the following on behalf of the society:

In the death of Edward H. Bonsall, the Evangelical Education Society mourns the loss of an outstanding layman, not only known and honored through the Diocese of Pennsylvania but also throughout the Protestant Episcopal Church in the United States. He gave to Evangelical principles a most pleasing and effective embodiment. His example and quiet but pervasive influence will be sorely missed. His deep spirituality and consistent life gave unique significance to the service he rendered to so many important causes in the Church.

His life in its varied associations gave a most persuasive illustration of the principle that loyalty to one's own Church is not inconsistent with sympathy and coöperation with others of different spiritual affiliations. With splendid and untiring devotion he moved among us ever responsive to the human element in any problem and readily willing to commit himself to all good works for his brother man.

The simplicity and sincerity of his life, the gentle kindliness and generous sympathy of his manner, and the earnest fervor and inspiration of his faith will be a beautiful memory to all who knew him.

CARL E. GRAMMER, *President,*
H. LOUIS DUHRING,
PERCY R. STOCKMAN.

Commission on Work Among the Deaf

Minute on the death of Mr. Edward H. Bonsall adopted at a meeting of the Commission on Church Work Among the Deaf, held on January 22, 1934.

In the death of Mr. Edward H. Bonsall the Church Work Among the Deaf in the Diocese of Pennsylvania has lost one of its most loyal friends and devoted supporters.

For many years Mr. Bonsall was associated with this mission, and it had a special appeal to his sympathy and interest. In the details of administration and as treasurer, he found time, as in so many other fields, to render helpful service, and give wise counsel. No one could go to him without receiving an inspiration, or realizing the unselfishness of his character. He always found a way to overcome difficulties and give encouragement; and his kindly and loving personality endeared him to all who had the privilege of his friendship. He has set us a great example of personal service, for he was a man consecrated to God.

He will be sadly missed in this and other branches of the church's work, and we desire to place on record this expression of our sorrow, and our gratitude for his wonderful grace and virtue.

N. V. P. LEVIS,
JAMES O. MCILHENNY

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(*Continued from page 164*)

was this vital sense of fellowship with the historic Jesus, which long preceded any theological speculation as to the Ministry—yet when that speculation did come, as inevitably it was bound to do; all that the theology of the Church did was to describe intellectually the vital forces which had been acting in the Ministry from the beginning. Thus it is that back and behind any theology we may have of this service today there stands in the forefront of consciousness, in all devout sharers in this Ordination, the fact that we are acting not in our own ability or sanctity, but simply and sheerly in His strength; that He across the ages is with us now; that the Bishop, the voice of Christ's Brotherhood, will speak Christ's words and work Christ's deeds, and so the Brotherhood of Love is still preserved.

When the annual Christmas party takes place in Boston for the Women's Division of the Church Service League, all the missionaries who have gone out from Massachusetts and are now at work anywhere in the mission field are remembered by name. This is a kind of roll-call which would lend itself to other Diocesan gatherings and would help the missionaries.

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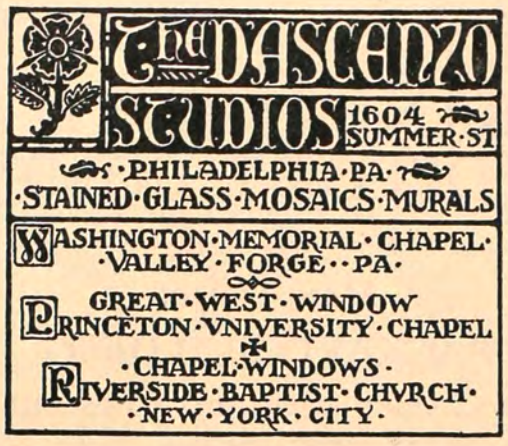

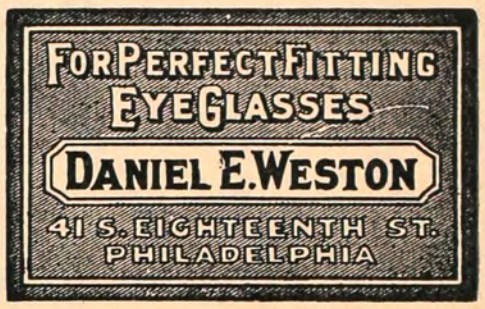

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